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GAZETTEER

OF THE

KANGRA DISTRICT.

VOL. I.—KANGRA PROPER.

1883-4.

Compiled and Published under the authority of the

PUNJAB GOVERNMENT.

PREFACE.

The period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer* compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Chapter V (General Administration), and the whole of Chapter VI (Towns), have been for the most part supplied by the Deputy Commissioner; Section A of Chapter III (Statistics of Population) has been taken from the Census Report; while, here and there, passages have been extracted from Mr. Cunningham's compilation already referred to. But, with these exceptions, the great mass of the text has been taken almost, if not quite verbally, from the Settlement Reports of the district by Messrs. Barnes and Lyall.

The draft edition of this *Gazetteer* has been revised by Colonels Jenkins and Harcourt, and by Messrs. A. Anderson and L. Dane. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration. The final edition, though compiled by the Editor, has been prepared for and passed through the press by Mr. Stack.

THE EDITOR.

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Table No. 1 showing LEADING STATISTICS.

1	2	3	4	5	6	7	8	9	10
DETAILS.	DISTRICT	DETAIL OF TAHSILS.							
		Kángra.	Núrpur.	Hamírpur.	Dera.	Kúlu Sub-Division.	Kúlu Proper.	Láhaul.	Spiti.
Total square miles (1881)	9,069	1,065	514	644	502	6,344	1,934	2,255	2,155
Cultivated square miles (1878)	957	200	180	290	220	67	60	5	2
Culturable square miles (1878)	383	129	39	77	65	73	73	......	......
Irrigated square miles (1878)	264	189	52	4	16	3	3	......	......
Average square miles under crops (1877 to 1881)	971	275	220	245	166	65	65	......	......
Annual rainfall in inches (1866 to 1882) ..	77·1	77 1	75 6	54 2	63 4	43 9	....	......	......
No. of inhabited towns and villages (1881) ..	681	232	192	74	116	67	...	......	......
Total population (1881)	730,845	218,588	105,244	176,609	121,423	108,981	100,259	5,860	2,862
Rural population (1881)	706,363	207,879	99,500	173,178	116,825	108,981	100,259	5,860	2,862
Urban population (1881)	24,482	10,709	5,744	3,431	4,598	....	....	.....	.....
Total population per square mile (1881) ...	81	205	205	274	242	17	52	3	1
Rural population per square mile (1881)	78	194	194	269	233	17	52	3	1
Hindus (1881)	687,635	207,252	88,268	170,555	116,067	105,493	99,686	5,806	1
Sikhs (1881)	738	112	183	161	275	7	7	......	......
Jains (1881)	133	...	4	118	11	....	......	.....	......
Musalmáns (1881)	30,148	10,976	16,781	5,774	5,070	547	522	25	.....
Average annual Land Revenue (1877 to 1881)* ...	622,756	237,272	103,426	105,921	115,110	56,027	53,086	2,188	753
Average annual gross revenue (1877 to 1881) † ..	881,219	....	....	....	......	......	......	......	......

* Fixed, fluctuating, and Miscellaneous. † Land, Tribute, Local Rates, Excise, and Stamps.

INTRODUCTORY.

The district of Kángra, more properly called Kot Kángra, is the northernmost of the three districts of the Jálandhar division, and lies between north latitude 31° 20′ and 32° 58′ and east longitude 75° 39′ and 78° 35′. This vast tract, comprising an area of more than 9,000 square miles, stretched eastwards from the plain country of the Bári and Jálandhar Doábs, over the Himalayan ranges, and far into Tibet. It is bounded on the north-east by the great Himalayan range which forms the valley of the Upper Indus, and separates the district from the Tibetan region of Rakshu and the territories of the Chinese empire; on the south-east by the hill states of Bassáhir, Mandi, and Bilàspur (Kahlúr); on the south-west by the district of Hushiárpur; and on the north-west by the Chaki torrent which divides it from the hill portion of the Gurdáspur district, and by the native state of Chamba. It is divided into four *tahsíls*, of which those of Hamírpur, Dehra, and Núrpur lie along the south-western border of the district, where it adjoins the plains and the Siwáliks, coming in that order from east to west, and lying, together with the Kángra Valley, among or below the outer Himalayas. The Kángra *tahsíl* occupies the centre of the district, and connects by a narrow neck known as Bangáhal the three *tahsíls* above mentioned with the outlying tract that forms the Kúlu *tahsíl* or sub-division. This last includes Kúlu proper, which, lying on the hither scale of the Pír Panjál or mid-Himalayan range, belongs to India; and the outlying cantons of Láhaul and Spiti which, situated on the head waters of the Chenáb and Sutlej systems respectively, and between the mid and western Himalayas, belong rather to Tibet than to India. **Introductory.** General descripti

Some leading statistics regarding the district and the several *tahsíls* into which it is divided are given in Table No. I on the opposite page. The district contains no town of more than 10,000 souls, Núrpur with a population of 5,744 being the largest. The administrative head-quarters are situated at Dharmsála, a sanatarium lying in the outer Himalayas, some twelve miles north-east of the town of Kángra. An Assistant Commissioner in independent charge of the Kúlu sub-division, has his head-quarters at Naggar in the Kúlu Valley, at Naggar 90 miles from Kángra. Kángra stands second in order of area and ninth in order of population among the thirty-two districts of the province, comprising 8·51 per cent. of the total area, 3·88 per cent. of the total population, and 1·00 per cent. of the urban population of British territory.

Introductory.
General description.

The latitude, longitude, and height in feet above the sea of the principal places in the district are shown in the margin.

Town		N. Latitude.	E. Longitude	Feet above sea-level.
Kángra	...	32° 5′	76° 18′	2,492
Dharmsála	..	32° 16′	76 23′	9,197
Núrpur	...	32° 18′	75° 55′	2 043
Pálampur	...	32° 7′	76 35′	4,000*
Hamírpur	...	31° 40′	76° 33′	2,490*
Sujánpur	...	31° 50′	76° 33′	1,938*
Dehra	...	31° 53′	76° 15′	1,600*
Sultánpur		31° 58′	77° 9′	4,034

Physical divisions of the district.

The district forms two almost separate blocks, which lie one to the west, the other to the east of the outer Himalayan range which in this direction bounds the horizon of view from the Punjáb plains, and are almost separated from each other by the Chamba and Mandi States, which approach each other from the north and south respectively. The western block, which constitutes Kángra proper, is an irregular triangle, having its base towards Hushiárpur, and tapering to an angle between the native states of Mandi on the east and Chamba on the north. The eastern block may best be described as mid-Himalayan. Subject to the explanation given below, it may be taken that there are three main ranges of the Himalayas to be taken into account in the description of this district —the first, the outer Himalayan range already alluded to; the second the mid-Himalayas or central range of the system; and the third, the western Himalayas which form the southern limit of the valley of the Upper Indus. This eastern block extends from the eastern slopes of the first range to the western slopes of the third. In the trough lying between the first and the central ranges is the district of Kúlu, and beyond the central range lie the two districts of Láhaul and Spiti. Kángra proper is connected with these its outlying dependencies by the *talúka* of Bangáhal, a narrow strip of territory (at one point less than ten miles in width), which lies partly on the Kúlu and partly on the Kángra side of the outer range. Kúlu, Spiti and Láhaul, with the trans-Himalayan portion of Bangáhal, together form a rough oblong, measuring from north-west to south-east about 100 miles†, and having a mean breadth of about 80 miles from south-west to north-east. From the point where the Biás emerges upon the plains, a line carried due east and passing through Bangáhal to the eastern point of Spiti, measures in a straight line 174 miles.

Thus it will be seen that the district naturally breaks up into three distinct portions, which may be roughly defined as follows:—(1) *Outer Himalayan*, consisting of Kángra proper, but excluding Bangáhal‡ with an area of 2,620 square miles and a population of 613,626 souls, or 234 to the square mile; (2) *Mid-Himalayan* or Kúlu (including Seoráj or Plách) and Bangáhal, with an area of 2,039 square miles and a population of 108,497 souls, or 53 per square mile; (3) *Tibetan*, comprising Láhaul and Spiti, with an area of 4,410 square miles and a population of 8,722 souls or 2 per square mile.

* Approximate.

† From the Satlaj in Seoráj to the most northerly point of Kúlu the distance in a straight line is 116 miles.

‡ The area of Bangáhal is 105 square miles, and its population 8,238 souls.

Introductory.

Plan of the present work.

These tracts are in many respects so distinct that it is quite impossible to bring the whole under any general description; while to treat them separately under each heading would break the continuity of the work. On the other hand, separate statistics are not in all cases available for the three tracts. The first or outer Himalayan tract of Kángra proper, while comprising not one-third of the area of the district, includes 85 per cent. of the total population, and pays 91 per cent. of the total land-revenue. The work will, therefore, be divided into three parts. The first, headed Kángra proper, will describe the district as a whole in all respects in which Kúlu, Láhaul and Spiti do not materially differ from Kángra proper. It will also contain all the statistics, in giving which, however, separate details will be added, wherever available, for the three tracts. The second and third parts of the work, headed respectively Kúlu, Láhaul and Spiti, will contain matter supplementary to the first part, and will deal with all points in respect of which these special tracts are sufficiently distinct from Kángra proper to call for separate treatment. In one small point, however, the physical divisions sketched at page 2 will be departed from. The insignificant tract of Bangáhal (see footnote to page 2) though physically belonging to Kúlu, is included in the Kángra *tahsíl*, and will therefore be treated throughout as a portion of Kángra proper.

General sketch of mountain and river systems.

Before, however, proceeding to the description of Kángra proper it will be convenient to map out broadly the mountain and river systems of the district as a whole. The range of mountains which separates Kángra proper from Chamba and Kúlu has been hitherto spoken of as one of the main ranges of the Himalayas, and this, from a local point of view, it is. Taking, however, a more comprehensive view of the Himalayan system as a whole, the description is scarcely correct. There are two main Himalayan ranges which, with more or less distinctness, preserve a parallel course from end to end of the system. Of these, the one which, being further from India, separates the upper valleys of the Indus and Satlaj, is commonly called the western Himalayan or Zanskár range; while that which lies nearer the plains is known as the Pír Panjál or mid-Himalayas. In Kángra the latter of these ranges is orographically represented by the mountains which separate Kúlu from Spiti and Láhaul. Just at the north-west corner of Kúlu, these mountains put off a branch, which, running southwards for about 15 miles, separates Kúlu from Bangáhal. It then divides into two branches, one of which continuing southward divides Kúlu from the state of Mandi, and terminates upon the Biás, while the other turns westwards and, under the name of the Dháola Dhár, separates Kángra from Chamba, and ultimately sinks upon the southern bank of the Rávi in the neighbourhood of Dalhousie. These two branches together constitute what has been, and will still for the sake of convenience be, styled the outer Himalayan range. Locally the description is correct, and the range, which is said to have a mean elevation on the Chamba side of 15,000 feet above the sea, is by no means unworthy of the designation. On the Mandi side the elevation is somewhat less. Of the main Himalayan ranges, properly so called, the mid-Himalayas rise abruptly from the valley of the Satlaj and run due north for about 40 miles, separating Kúlu from Spiti. They then trend

Introductory. General sketch of mountain and river systems.

westwards, and continue in a northwest direction until they pass beyond this district and enter upon Chamba. A transverse range branching northwards at a short distance after the point where the turn takes place in the direction of the main range, separates Spiti from Láhaul, and connects them with the western Himalayas. The latter maintain a course strictly parallel to their sister range, at first having a northerly direction, then turning abruptly westwards. The ranges here mentioned are those which determine the watersheds of the country. The three parallel lines of mountain with the transverse ranges, form four basins in which four great rivers take their rise—Biás, the Spiti, the Chenáb, and the Rávi. The Biás rises in the Rotang mountains to the north of Kúlu, and after flowing southwards for about 50 miles, turns abruptly westwards, and having traversed the state of Mandi enters Kángra proper. It receives the drainage of the Kángra valley, and then passes on into the Punjáb plains. The Spiti, rising in the district of the same name, runs due south throughout its course, and joins the Satlaj in the native state of Bassáhir. The Chenáb and Rávi, rising respectively in Láhaul and Bangáhal, pass towards the north-west, north and south of the central Himalayan range, into Chamba.

PART I.

KANGRA PROPER.

KANGRA.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General description.

Kángra proper is bounded on the south-west by the district of Hushiárpur; on the north-west by the district of Gurdáspur; on the north by the native state of Chamba; on the east and south-east by Kúlu and the native states of Mandi and Biláspur. It lies between north latitude 31° 24′ and 32° 30′ and east longitude 75° 39′ and 77° 4′. Along the Hushiárpur frontier, between the points, where the Biás and Satlaj issue upon the plains, the tract measures in a straight line 68 miles. Further east its length increases slightly, so that Mr. Lyall estimates it as having an average length of 80 miles. The average breadth Mr. Lyall estimates at 36 miles. The total area is 2,725 square miles, and the population 621,864 souls, being in the proportion of 228 per square mile.* The average elevation of the cultivated and inhabited portion may be estimated as something less than 3,000 feet. It contains four out of the five sub-collectorates (*tahsíls*) into which the district is divided—those of Kángra,† Núrpur, Dehra and Hamírpur. These *tahsíl* divisions have acquired their present form only since 1862‡. The indigenous sub-division of the country was into circles called *talúkas*, the identity of which is still recognized. There are in all 38 *talúka* sub-divisions which, grouped into the modern *tahsíls*, are as follows:—

Tahsíl Kángra—	Maubála	Changar-Balihár
Kángra	Mauzerin	Nagrota
Pálampur	Lodhwán	Chanaur
Rihlu	Súrajpur	Gangot
Bargiráon	Nangal	Nandpur
Upla Rájgíri	Indaura	Siba
Bangáhal	Khairan	Kaloha
Rámgarh	Fattahpur	Garli
Tahsíl Núrpur—	Chattar	*Tahsíl* Hamírpur—
Núrpur	*Tahsíl* Dehra—	Jhikla Rájgíri
Jagatpur	Haripur	Tíra
Kotila	Dhameta	Nádaun
Jawáli	Mangarh	Kotlehr
Dhar Bhol	Narhána	Mahalmori

Physical Features; Mountains.§

Kángra proper consists of a series of parallel ranges divided by longitudinal valleys, the general direction of which, from north-

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* As to the pressure of the population on the cultivated, area, see Chapter III, Section A.

† The Kángra *tahsíl* is further subdivided, a portion being detached and placed under a *naib*, or deputy *tahsíldár* who has his head-quarters at Pálampur.

‡ See below, pages 48—50.

§ For an outline of the general mountain system, see *ante*, pages 3 and 4. For its geology, see Section B of this Chapter.

Chapter I, A.
Descriptive.
Physical Features; Mountains.

west to south-east, have determined the shape of the district. These ridges and valleys increase gradually in elevation as they recede from the plains and approach the snowy barrier which forms the northern boundary. The characteristic features of hill and valley are best defined where nearest to the plains. Thus, the border chain which separates the level tracts of the Doáb from the hills, runs in a uniform course from Hájipur, on the Biás, to Rúpar on the banks of the Satlaj. The valley* which it encloses, known as the Jaswan Dún preserves the same regular simplicity, and stretches in one unbroken parallel to the same extremes. But the further we penetrate into the interior of the mountain system, the less these distinctive lineaments are maintained; hills dissolve into gentle slopes and platforms of tableland, and valleys become convulsed and upheaved, so as no longer to be distinguished from the ridges which environ them. The second range is known as the Jaswan chain of hills.† It forms the northern flank of the Jaswan valley, and runs directly parallel to the outer ridge until it nears the Satlaj. Here some internal causes have intervened to disturb the even tenor of its line. Deviating in a slight curve to the south, the range divides itself into two distinct branches, preserving the same direction, and giving birth to the small secluded valley known by the local name of Choki Kotlehr, once the limits of a hill principality.

Above this range, hill and dale are so intermingled that the system of alternate ridges and valleys cannot be distinctly traced. The order of arrangement becomes frequently reversed; valleys being raised to the dignity and stature of the enclosing hills, and the hills depressed to the level of the subjacent valleys; while transverse ranges occasionally protrude themselves, and tend more completely to perplex the view. Except detached pieces of hills, such as the clear bold outline of the range which overhangs the town of Jawála Mukhi, and the noble though limited valleys which adorn the base of the snowy range, there is nothing to the ordinary observer to mark the operation of those general laws which have governed the structure of these hills. To his apprehension the country must appear a confused and undulating mass, with perhaps exceptional breaks to redeem it from the reproach of utter disorder. But to the practical geologist the organization of the hills will be visible even amidst this seeming chaos. His eye will not fail to detect the peculiar formations which denote the presence of the dividing ranges, and will supply those links in the continuity of the chain which disturbing causes may have occasionally effaced. Valleys, however transformed, will be valleys to him who looks not to accidental disguises, but to the primary characteristics which nature herself has ordained.

The Dháola Dhár or Snowy Range

The colossal range of mountains which bounds Kángra to the north‡ deserves more than this passing description. The Dháola Dhár range, called by Mr. Barnes the Chamba range, is recognized by General Cunningham in his account of the Great Mountain Chains

* This outer range and the Jaswan Dún are in the Hushiárpur district.

† Or Chintpurni; see Gazetteer of Hushiárpur.

‡ As to the connection of this range with the general Himalayan system, see ante, pages 3 and 4.

Chapter I, A.

Descriptive.

The Dháola Dhár or Snowy Range.

of the Punjáb, as the first part of the chain which he designates the outer Himalaya. He puts its commencement on the right bank of the Biás, where that river, leaving Kúlu, makes a sudden bend towards the town of Mandi. From this point the range runs north; from where the old road to Kúlu crosses it by the Bajaurí pass to a point just below the Sarri pass it forms the boundary between Kúlu and Mandi, and again for some ten miles farther in the same direction the boundary between *talúkas* Bangáhal and Kúlu. It then makes a sudden bend to the west, and, passing through *talúka* Bangáhal, comes out above the Kángra Valley, and assumes the name of the Dháola Dhár. From the point where it leaves Bangáhal to the point where the northern boundary of Kángra drops down on to the ridge of the small parallel range known as the Háthí Dhár, for a distance of some 36 miles, it divides Chamba from Kángra. In Bangáhal its highest peaks rise over 17,000 feet, and throughout its course in the Kángra district the ridge has a mean elevation of more than 15,000 feet. At its bend to the west, on the border of Kúlu and Bangáhal, it is connected with the parallel range to the north, called by General Cunningham the mid-Himalaya, by a high ridge some fifteen miles in length and 18,000 feet in mean height, which, for want of another name, may be called the Bará Bangáhal ridge,—a name by which Kúlu men refer to it.

Although the direction of this range is in general conformity to that of the lower hills, yet the altitude is so vastly superior, and the structure so distinct as to require a separate notice. In other parts of the Himalayas the effect of the snowy mountains is softened, if not injured, by intermediate ranges; and the mind is gradually prepared by a rising succession of hills for the stupendous heights which terminate the scene. But in Kángra there is nothing to intercept the view. The lower hills appear by comparison like ripples on the surface of the sea, and the eye rests uninterrupted on a chain of mountains which attain an absolute elevation of 13,000 feet above the valleys spread out at their base. Few spots in the Himalaya for beauty or grandeur can compete with the Kángra valley and these overshadowing hills.

"No scenery, in my opinion," writes Mr. Barnes, "presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose; the surface is covered with the richest cultivation irrigated by streams which descend from perennial snows, and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from this scene of peaceful beauty, the stern and majestic hills confront us; their sides are furrowed with precipitous water-courses; forests of oak clothe their flanks, and higher up give place to gloomy and funereal pines; above all are wastes of snow, or pyramidal masses of granite too perpendicular for the snow to rest on."

The structure of these mountains is essentially different from that of the lower hills. Granite, the oldest rock, has pierced through later formations, and crowns the entire mass. The flanks of the range consist of slate, limestone, and secondary sandstone in position seemingly reversed to their natural arrangement,—that is, the sandstone, which was deposited latest and above the rest, now occupies the lowest place. The heights of these ridges and the interlying valleys increase in a progressive ratio as they recede from the

Chapter I, A.

Descriptive.

The Dháola Dhár or Snowy Range.

plains. The elevation of the Doáb at the stations of Budi Pind and Hushiárpur is between 900 and 1,000 feet above the level of the sea. The highest point in the first range of hills is 2,018 feet. The elevation of the town of Una, in the Jaswan Dún, is 1,404 feet, and may be taken as the mean level of the valley. The fort of Sola Singhi, which stands on one of the highst points of the next range, has been calculated by trigonometrical observation to be 3,896 feet high, and the temple of Jawála Mukhi, in the valley below, has an elevation of 1,958 feet. A trigonometrical tower at Gúmbar—a station on the range above the temple—is recorded at 3,900 feet. Beyond this point the hills become too interlaced to pursue the comparison with any profit; but the gradual ascent of the country will be shown by a few of the ascertained heights in the Kángra Valley, and of the most remarkable hills in the neighbourhood. The Kángra Fort, situated on a small alluvial eminence, is 2,494 feet; Nagrota, a village in the centre of the valley, is 2,891 feet; Bhawárna, a market town in the Pálam division, is 3,270 feet; Pathiár and Asápuri, two insulated hills intersecting the valley, are respectively 4,596 and 4,625 feet, and the highest peak of the snowy range, surmounting the whole, is 15,956 feet.

Elevation of selected points in Kángra proper.

Name.	Elevation above sea-level.	
Budi Pind	937	
Hájípur	1,108	
First range	2,400	(Conjectural.)
Una, in Jaswan valley ..	1,404	Valley
Sola Singhi, on second range .	3,896	Ridge
Jawála Mukhi Temple .	1,958	Valley.
Gúmbar hill station, on third range	3,900	Ridge.
Kángra Fort	2,494 }	Valley.
Kangra Valley	2,891 }	
Ditto	3,273 }	
Pathiár Fort	4,596	Ridge.
Snowy Peak above valley ..	15,956	"

The progressive rise of the country (as shown in the margin) will be exemplified more clearly by placing the heights of the successive ranges and valleys in juxtaposition.

The breadth of these ranges and the intervening distances are very uncertain and arbitrary. The ridge which bounds the plains has a uniform width of about twelve miles, and the sides descend in nearly equal angles from the summit. The second range does not possess the same simplicity of structure, though generally more regular than any of the ranges to the north. In its upper portion, the declivities on either flank slope gradually down, affording sites for villages and terraced cultivation. But when the chain divides into two separate branches, the aspect is essentially altered; the hills rise abruptly from the valley below, and the ascent on both sides becomes toilsome and severe; the inclination is too great for anything but forest and underwood to grow. There is usually, however, a good deal of tableland at the top; and though the sides are uninhabited, the crest of the range is occupied by villages and assiduously cultivated. To the north of this range, the hills run into every variety of form and structure. As a general rule the southern slopes are wild and forbidding, and the crests rugged and angular, affording scarcely room for the foot to tread. But the northern flank of such a range will often offer a striking contrast. The descent becomes gradual and easy, and the jungle and rocks which obstructed

Chapter I, A.

Descriptive.

The Dháola Dhár or Snowy Range.

the traveller on the other side give way to open fields and farm-houses, extending in successive tiers to the stream below. The contour of the snowy range itself is of the same nature. Its appearance towards the plains is abrupt and perpendicular; while the northern spurs sweep in long and gentle slopes to the river Rávi. In other parts, again, the entire range will be covered with dense woods, unrelieved by a single trace of civilized life. Here and there, on crags more than usually steep, will stand a hill fort, once the scene of border hopes and jealousies, but now a mass of dismantled ruins deepening the original solitude of the place. Occasionally the hills subside into undulating knolls, scarcely to be distinguished from the level of the valleys. Here the accessible character of the country has early attracted settlers, and the whole expanse teems with the fruits of human industry.

Talúka Bangáhal.

From this description of the Dháola Dhár it will be seen that it cuts into two halves the *talúka* of Bangáhal, which, forming a portion of the Kángra *tahsíl*, has already been described as the connecting link between Kángra proper and Kúlu. The northern half is called Bará Bangáhal, and is separated to the east from Kúlu by the Bará Bangáhal ridge*; to the north from Láhaul by the mid-Himalayan range; to the west from Chamba by the Manímahes range; and, by a line crossing the Rávi, from that range to the Dháola Dhár. In Bará Bangáhal are situated the head waters of the Rávi, which is already a good-sized river where it passes into the Chamba State. Bará Bangáhal has an area of 290 square miles, but contains only one village situated at the lowest point of the valley, some 8,500 feet above the sea, and inhabited by some forty Kanet families. Four years ago a number of the houses were swept away, not for the first time, by an avalanche. On more than three sides the mountains slope steeply up from the very banks of the river, and rise into peaks of from 17,000 to over 20,000 feet in height. Near the bottom of some of the ravines there is a good deal of pine forest; higher up come long bare slopes, which, when the snows are melted, afford splendid grazing for some three months for numerous flocks of sheep and goats from Mandi, Pálam and Lower Bangáhal. Above these grazing grounds come glaciers, bare rocks and fields of perpetual snow. The southern half of *talúka* Bangáhal is called Chhotá Bangáhal, and is divided into two parts by a branch range of over 10,000 feet in height thrown out to the south by the Dháola Dhár. This is the range which runs above Bír and Komándh, and by Futakal to Mandi. The country to the east of this range is known as Kodh Sowár, or Andarla and Báhirlagarh, and contains the head waters of the Ul river. Some eighteen or nineteen small villages, inhabited solely by Kanets and Dághís, are scattered here and there in the lower part of the valleys. The slope of the ground is everywhere very steep, and the general appearance of the country wild and gloomy. Considering the southern aspect of the country, it is extraordinary that the glaciers are found so low down, and that

* The transverse range already alluded to as connecting the Dháola Dhár with the central Himalayan range. It is some 15 miles in length, and 18,000 feet in mean height.

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Descriptive.
Táluka Bangáhal.

the climate is so cold as it is. The rest of the *táluka* to the west of the range above Bír is generally known as Bír Bangáhal. It is shut in from the *Kángra valley by a range (the Paprola Dhár) low at this point, but which, after crossing the Binoa at Paprola, runs a long course in Mandi, where it acquires the name of the Sikandarí* Dhár, and attains a considerable elevation. Bír Bangáhal is one of the prettiest parts of the district, but, though it has some character of its own, it is in all respects too like the rest of the country along the foot of the Dháola Dhár to require a separate description; the same may be said of its population, in which there is only a small admixture of Kanets and Dághís.

Height of principal peaks and selected stations.

The following list of the heights in feet above sea-level was obtained by Mr. Barnes from the Trigonometrical Survey Office in 1850:—

Memo. of Trigonometrical heights in Kángra, Hushiárpur, Mandi and Kúlu taken from the Grand Trigonometrical Survey.

Places and points intersected.	Trigonometrical heights.	Districts.
	Above sea-level. Feet.	
Sola Singhi Fort, platform	3,896	Kángra.
Kotlehr Fort	3,538	Ditto.
Jawálagarh Fort above Jawála Mukhi	3,359	Ditto.
Kotila or Kotla Fort, Núrpur road	2,151	Ditto.
Núrpur Fort, parapet wall of flag-staff	2,125	Ditto.
Háthi-ká-dhár, platform on summit	5,329	Ditto.
Táragarh Fort, (top of white tower)	4,305	Chamba.
Tiloknáth Fort, Hainklank	2,445	Kángra.
Sháhpur platform, Kángra valley	2,438	Ditto.
Kaloha, hill station, near high road from Amb to Kángra	3,140	Ditto.
Riblu Fort	3,259	Ditto.
Hájípur Fort	1,106	Hushiárpur.
Badi Pind, white house top	937	
Kotwál Báhi Fort, Kotlehr	4,272	Ditto.
Una Dom	1,404	Ditto.
Sidpur Tower, Harípur	2,399	Kángra.
Sid (near Nádaun)...	3,684	Ditto.
Babauridebi, hill station, Sikandar Range ..	6,150	Mandi.
Márwádebi hill station, Sikandar Range... ...	6,744	Ditto.
Fatákál, hill station, near road on ridge from Kángra to Mandi ...	7,184	Ditto.
Banga, hill station, ditto	6,600	Ditto.
Langot, hill station, ridge above Gima Salt Mines ...	7,597	Ditto.
Jángartilla, hill station, a mile west of Bába-ká-jot ...	11,622	Kúlu and Mandi boundary.
Hátipur old fort, same ridge	10,689	Ditto.
Ladanpur ditto, same ridge	9,224	Ditto.
Kokán hill station, above Kokán village	8,595	Kúlu.
Phagni, hill station, above Biáser village	12,841	Ditto.
Sujánpur Mausoleum, on Biás	2 022	Kángra.
Asápuri, revenue hill station, platform	4,625	Ditto.
Tíra hill temple	2,545	Ditto.
Jawála Mukhi Temple	1,958	Ditto.
Pathiár Fort, revenue hill station, platform ...	4,598	Ditto.
Cholang-dilátu, hill station	9,321	Ditto.
Kandidolru, revenue hill station, platform ...	3,444	Ditto.
Bawárna *bazár* (flag on road through bazar) ...	3,273	Ditto.
Nagrota *bazár* ditto ditto ...	2,891	Ditto.
Hánsitilla, hill station	10,256	Ditto.

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Descriptive.

Height of principal peaks and selected stations.

Places and points intersected.	Trigonometrical heights.	Districts.
	Above sea-level. Feet.	
Chándarbantilla, hill station	9,062	Kángra.
Kanhyára Temple	4,742	Ditto.
Jarait, revenue hill station, platform	3,850	Ditto
Sakho, revenue hill station, platform	3,614	Ditto.
Deputy Commissioner's house, Kángra	2,773	Ditto.
Kángra Bhawan, or golden temple	2,574	Ditto.
Kángra Fort, foot of staff	2,494	Ditto.
Bhágsu Cantonment, foot of flag-staff	4,133	Ditto.
Major Ferris's house, top of roof	6,186	Ditto.
Mr. Barnes's house (floor of verandah)	4,876	Ditto.
Dharmsála, revenue hill station, platform ...	6 280	Ditto.
Ratangiri Fort (old)	10,324	Kúlu.
Debidhar old fort	9,598	Ditto.
Biás river, near Lambagiráon	1,883	Kángra.
Baijnáth Temple, Rájgíri	3,412	Ditto.
Aiju Fort, highest building	4,967	Mandi.
Kamla Fort, hill temple	4,550	Ditto.
Chabútrahatti, on high road	3 928	Ditto.
Gama village, above Salt Mines	5,193	Ditto.
Tang hill temple (near old fort)	9,895	Ditto.
Shikári Debi	11,135	Ditto.
Mandi Temple, on Biás river	2,657	Ditto.
Haira, hill fort	3 564	Ditto.
Sertiba, hill station	9,406	Ditto.
Siani, old fort	9,025	Ditto.
Tiani, old fort	4,149	Biláspur.
Banaird Palace, Sukhet	3,285	Sukhet
Town of Sukhet	3,040	Ditto
Sultánpur, Díwánkhána dome	4,118	Kúlu.
Deotiba, Snowy Peak	20,477	Ditto.
X.—Snowy Peak	15,183	Ditto.
B.—Snowy Peak (Gairu-ká-jot)	17,103	Kúlu and Chamba boundary.
V.—Snowy Peak (Thamser-ká-jot)	16,729	Ditto.
B.—Snowy Peak (highest of cluster near Bándla) ...	15.957	Kángra and Chamba boundary.
A.—Snowy Peak (above Rajair village)	14,176	Ditto
Jangartilla (west of Baba-ká-jot)	11,522	Kúlu and Mandi boundary

Valleys.

Of the valleys of the system, only the Jaswan Dún in Hushiárpur has any pretensions to symmetrical arrangement. Its average width is about ten miles.* The next valley, though less clearly defined, is distinctly traceable from Dutwál, on the borders of Kahlúr, to Sháhpur on the banks of the Rávi. It runs the entire length of the district, and traverses the *parganas* of Nádaun, Harípur and Núrpur. At the south-eastern extremity the valley is little more than a ravine between the ridges that environ it. The surface is extremely rugged and broken, and from point to point is scarcely five miles broad. Across the Biás, which intersects the valley at Nádaun, the space widens, and below the town and fortress of Harípur expands into a noble and fertile plain, inferior only to the valleys that skirt the snowy range. Beyond Harípur the country again becomes contracted and uneven, and, with few exceptions, wears the same appearance until it reaches the Rávi. The upper valleys of Kángra are worthy of the range under whose shelter they are embosomed. As this gigantic chain surpasses all its

* The width ranges from four to fifteen miles.

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Descriptive.
Valleys.

fellows in sublimity and grandeur, so the Kángra basin for beauty, richness and capacity stands equally unrivalled. The length of the valley may be computed at twenty-six miles; the breadth is irregular. Towards its eastern extremity, the valley extends in one continuous slope from the base of the hills to the bed of the river Biás, a distance of twenty miles. Near the town of Kángra a series of low tertiary hills encroaches upon its limits, and reduces the width to twelve miles. Higher up, in a north-westerly direction, the valley becomes still more confined, and is at last terminated by a low lateral range, covered with dwarf oaks, an offset from the upper hills. After a short interval, continuations of the same basin again reappear, in the native state of Chamba.

From end to end of the district the contour of the valley is pleasantly broken by transverse ridges and numerous streams which descend from the mountains above. A hundred canals, filled with clear water, intersect the area in all directions, and convey irrigation to every field. Trees and plants of opposite zones are intermingled. Alpine vegetation contending for pre-eminence with the growth of the tropics. The bamboo, the *pípal* and the mango attain a luxuriance not excelled in Bengal; while firs and dwarf oaks, the cherry, the barberry and the dog-rose flourish in their immediate vicinity. Among cereal productions, rice and maize alternate with wheat, linseed, and barley; and three-fifths of the soil yields double crops in the course of the year. The dwellings of the people lie sprinkled in isolated spots over the whole valley, every house encircled by a hedge of bamboos, fruit trees and other timber useful for domestic wants. Sometimes a cluster occurs of five and six houses, and here a grain-dealer's shop and extensive groves denote the head-quarters of the township. These scattered homesteads, pictures of sylvan elegance and comfort, relieve the monotonous expanse of cultivation, and lend an additional charm to the landscape.

There are mountainous masses still undescribed, which it is difficult to bring under either of the broad distinctions of ridge or valley. If they fall under either definition, they should properly be classed as valleys, although in shape and aspect they more resemble hills. Besides being contained within the parallel chains and on the area that would be occupied by the valley, they belong to a later formation. Instead of the secondary sandstone, we have a clay soil and rounded pebbles mixed with conglomerate rocks. Such, for instance, are the low alluvial eminences which constitute the *talúkas* of Bargiráon, Tíra, Mahal Mori, and that portion of Rájgiri south of the river Biás. An English traveller, Mr. Vigne, passing through the hills of Mahal Mori, compared them not inaptly to an agitated sea suddenly arrested and fixed into stone. The crests are like angry waves succeeding one another in tumultuous array, and assuming the most fantastic forms. Viewed from a distance, when the tops alone are visible, these hills have a bleak and barren aspect. Their sides are often bare and precipitous, and the whole tract is entirely destitute of forest trees. Between these dreary hills, however, are fertile glades and hollows where cottages

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Descriptive.

The Biás.

nestle under the hill-side, and corn waves luxuriantly, protected from the winds that desolate the heights above.

The Biás is the principal river of Kángra proper, and, with few exceptions, receives the entire drainage of its hills. It rises in the snowy mountains of Kúlu,* and, after traversing the native principality of Mandi, enters upon Kángra proper at Sanghol, in *talúka* Rájgíri, on the eastern frontier. From this point the river pursues a south-westerly course, and, piercing the Jawála Mukhi range of hills, descends upon the valley of Nádaun. Here the Jaswan chain obstructs its further passage to the south, and the stream trends to the north-west in a direction parallel to the strike of the hills. At Mírthal Ghát beyond Hájípur, the hills subside, and the liberated river, sweeping round their base, flows in an uninterrupted line towards the plains and the sea. The direct distance from Sanghol to Mírthal is about 65 miles, and the meandering line of the river about 130 miles. From Sanghol to Reh, in the Núrpur *tahsíl*, the river generally maintains one channel. Below this point it divides into three branches, but shortly after passing Mírthal is again re-united into one stream. The elevation of the bed of the Biás at Sanghol is 1,920 feet, and at Mírthal about 1,000 feet, which gives an average fall of seven feet to every mile of the river course.

Although the current is broken by frequent rapids, there are ferries along the whole line where boats ply with safety all the year round. The highest place on the river where a boat is used is at Mandi-nagar, the head-quarters of the Mandi State, 2,557 feet above the sea. The next point is Sanghol, where Kángra proper begins. From Sanghol to Mírthal there are eleven ferries, chiefly opposite large towns or on high roads. At the Tíra ferry, communication by boat is suspended during the height of the rains, owing to the dangerous velocity of the current and the rocky character of the channel. Between these ferries there are numerous petty crossings where travellers and goods are carried over on *daráis* or inflated skins. The people who work these skins are Hindús of low caste, but bold and skilful in their calling. They will launch out in the heaviest floods, when a boat would be utterly unmanageable. The plier balances himself with his belly resting across the skin, the hands in front, and the legs unencumbered hanging on the other side. In his right hand he carries a small paddle, and his legs are worked in unison with the movements of the hand. The traveller sits astride on the skin, inclining himself forward over the balanced body of the conductor. Sometimes another *darái* will accompany for safety, and carry the traveller's load. In violent floods, when the waves are high, accidents sometimes occur; the skin comes in contact with a wave, and the shock unseats the inexperienced wayfarer. But the plier and his skin seldom part company, and are almost sure to come to shore. These skins are made of the sewn hide of the buffalo, rendered air-tight.

The river is at the lowest during the winter months of December, January and February. During this season, the water is clear and transparent, and murmurs gently over stony rapids, or reposes in deep lagoons. After February the current gradually increases in

* See below, Part II.

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Descriptive.
The Biás.

depth and velocity, as the snows begin to yield before the heats of approaching summer, and the water becomes daily more discoloured and the stream more rapid until the periodical rains commence. During July and August the floods are at their height. The broad stony bed of the river is then a sheet of water: every rock and island is temporarily submerged, and the distinctions of reach and rapid are lost in one hoarse, turbid and impetuous current. During the winter months the river becomes fordable, particularly in places where the stream is divided into two or more channels. The banks of the river are generally abrupt, and are cultivated only below Dehra and in the neighbourhood of Mírthal where, the hills having subsided and the country become more open, the stream spreads through a level country. The river's bed is for the most part rocky, and during the flood season huge boulders and masses of rock become displaced, and are carried down by the force of the current. There are a few islands in different parts of the river, but too small to be brought under cultivation, and they are for the most part submerged in the flood season. The tortuous course of the river, the uncertainty and narrowness of the main channel, the force of the current at all times except in the three winter months, and the number of rapids, render the current extremely dangerous to boats, and the river is not navigable except for ten or fifteen miles before it leaves the district. There is a bridge of boats at Dehra, on the Hushiárpur and Kángra road. It is open between October and May, but dismantled during the four months of the flood season. There are also boat ferries at Tíra Sujánpur, Nádaun, Chamba, Síba, Dáda, Rai Riáli and Thákurán. The water of the Biás is not extensively used for irrigation; the confined nature of the stream and the abruptness of the banks making such use of its water impossible. Below Dehra there are a few irrigation channels deriving their supply from the river.

Navigation of the Biás.

The narrowness and intricacies of the channel, the force of the current, the numerous rapids, and the danger from boulders and sunken rocks, prevent any systematic navigation upon the Biás. In the lower part of the district, where the river is more open, it is navigable for ten or fifteen miles, and boats descend sometimes to the plains, but seldom come up the river. There are no towns or large villages in the neighbourhood of this part of the stream. The only boats used are small and flat-bottomed, with sharp bows, high prows, and square sterns. There are about twenty-four boats belonging to the district, most of which are used for the bridge of boats at Dehra, and for the principal ferries.

Tributaries of the Biás.

The principal tributaries of the Biás during its course through Kángra proper descend from the lofty range which divides the district from Chamba. The first of these is the Binoa, which rises in the hills above Baijnáth, a celebrated hill shrine, and after receiving the Awa, a snow-born stream and two or three minor affluents, joins the Biás above Sanghol. This river is remarkable as the boundary during the greater part of its course between Mandi and Kángra. Next comes the Nigúl, a stream which discharges itself into the main artery opposite Tíra Sujánpur. Then

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Tributaries of the Biás.

succeed the Ban Ganga, running under the walls of Kángra; the Gaj, memorable as the route by which a siege train of artillery in 1846 attained the upper valleys; and the Dehr, which flows past the fortress of Kotla. All these rivers have their source in the snowy range. Beyond these is the Búl, rising in the lower hills between the *parganas* of Harípur and Núrpur; and lastly comes the Chaki, which now forms the boundary of the district, separating it from Gurdáspur. These are the principal feeders which enter on the right bank of the river. Each of them before reaching the Biás is swelled by the accession of many petty rivulets, and is the centre in itself of a separate system of drainage. On the left bank, the tributaries are few and unimportant. Two streams, the Kunak and the Mán, join the Biás near Nádaun, and another, the western Sohán, mingles its waters near Tilwára Ghât. These are the only perennial streams, and the volume of them all would not equal the smallest of the northern affluents.

The northern tributaries, except the Binoa, on their course to the Biás, are all available for the purposes of irrigation. The Awa and Nigúl are proverbially the lifeblood of the Pálam valley. The Ban Ganga and the Gaj do double duty, and, after irrigating the upper valleys of Kángra and Rihlu, descend to fertilize the level expanse beneath Harípur called the Hal Dún. The Dehr, the Búl and the Chaki, each according to its extent, diffuse abundance along their banks. The Mán and Kunak run in deep channels, and yield no water for purposes of irrigation. All these streams become angry and dangerous torrents in the rains. Those that rise in the snowy range remain surcharged for days and utterly impassable. At all times during this season the passage is one of difficulty and hazard, particularly in the upper part of the river's course; the bed of the stream is choked with boulders thrown off from the mountains above, and the fall is so rapid that few can stem with safety the velocity of the current. The footing once lost is never recovered; and the unfortunate traveller is whirled to his fate against the rocks below. Lower down, when boulders cease and the streams run smooth, inflated skins are used for crossing.

Rainfall, temperature and climate.

The rainfall varies remarkably in different parts of the district. The average annual fall exceeds 70 inches; along the side of the Dháola Dhár it mounts to over 100; while ten miles off it falls to about 70, and in the southern parts to about 50. Bará Bangáhal, which is on the north side of the Dháola Dhár, has a climate of its own. The clouds exhaust themselves on the south side of the great range; and two or three weeks of mist and drizzle is all that is felt there of the monsoon.

Year.	Tenths of an inch.
1862-63 ...	1,624
1863-64 ...	1,467
1864-65 ...	1,009
1865-66 ...	1,009

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-guage stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA and IIIB.

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Rainfall, temperature and climate.

The official returns of temperature at Dharmsála for three years ending 1873-74 are as follows :—

Temperature at Dharmsála, 1872-73—1873-74.

Year.	Temperature in the Shade (in degrees Fahrenheit.)								
	May.			July.			December.		
	Maximum	Minimum	Mean.	Maximum	Minimum	Mean.	Maximum	Minimum.	Mean.
1871-2	100	56·8	77 8	89 8	64	71 76	74	40	52·85
1872-3	100	53	75 95	108	72	85 67	79	31	54 85
1873-4	97	32	70 35	93	59	73 5	69	34	52·85

Mean Temperature of the town of Kángra.

Winter.	Spring	Summer	Autumn.	Year.
December, January, February	March, April, May.	June, July, August	September, October, November	
52·9	70 0	80 0	67·7	67 6

The mean temperature of the town of Kángra is quoted by Mr. Lyall from Messrs. Schlagintweit's tables as shown in margin.

The mean temperature of inhabited parts of the slopes of the Dháola Dhár, or Chamba range, is probably some eight degrees lower than this, and that of the southern portion of Kángra proper is much higher.

Disease.

The endemic diseases of this district are fevers (intermittent and remittent) and goitre; scurvy also is prevalent. The former disorders are mainly attributable to the very extensive rice cultivation, by which the whole valley is converted into a vast swamp. While this state of things remains, no improvement in the general health of the population is possible. This condition is purely artificial, as the natural drainage of the valley is perfect; but to drain the ricefields would be to put a stop to the cultivation of that grain; it is not therefore likely to be carried out. The fever months are August, September, October, and November. During the rainy season, while the temperature is equable, there is but little sickness; but when the nights begin to be chilly, and the effect of the dampness is intensified by cold winds from the hills, the whole population is struck down at once. Goitre prevails extensively. A year ago, samples of water from several places in which the disease is prevalent were sent to Calcutta, by order of Government. for analysis; but as yet nothing has transpired as to the result. The prevalence of scurvy has given rise to some discussion; but hitherto no satisfactory conclusion has been arrived at as to its cause. Two diseases are very prevalent throughout the district, *viz.*, goitre and syphilis. Goitre prevails endemically throughout the whole of the district, but more specially at the base of the higher hills on the north; it is equally prevalent among males and females and among all classes of the community. Syphilis is unusually prevalent in the district, more specially in Kúlu; the principal cause doubtless being the practice of polyandry which is very common among the people; their very dirty habits of living

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Geology, Fauna and Flora.

Disease.

also tend to aggravate the disease. Leprosy prevails to a slight extent, but not more so than in other districts of the Punjáb.

Tables Nos. XI, XIA, XIB, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death rates since 1868, so far as available, will be found at page 56 for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes and lepers as ascertained at the Census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the Provincial volume of the Gazetteer series and also as a separate pamphlet.

Mineral products.

Valuable metal ores are known to exist in the Kángra hills,* and are worked with sufficient results to meet the local demand, but the scantiness of the ore, and, where this does not exist, difficulties arising fromthe want of means of carriage, and scarcity of fuel in sufficient quantities in the immediate neighbourhood of the works, have formed hitherto an effectual bar to the prospect of profitably working the mines on a large scale. Iron is the metal most widely found, but ores of antimony, lead and copper are also present. Gold too is found in small quantities mixed with the sand of the Biás. Coal, or rather lignite, is also produced, but in insignificant quantities. The Administration Report for 1882-83 show eight iron mines in Bír Bangáhal yielding 90 maunds a year; and 27 slate quarries in Dani and elsewhere, yielding 228,300 slates annually.

Iron.

Iron is worked at several points in the Dháola Dhár, but more especially in a cluster of villages lying to the east of the village of Bír, which is itself 28 miles in a straight line from the Kángra fort. The mines of this locality were scientifically examined in 1853 by Mr. Macardieu, of the Geological Survey, and were subsequently, in 1856, visited by a Committee appointed for the purpose by the Punjáb Government, of which Mr. Macardieu was again a member, being accompanied by Major Lake, Commissioner of the division, an officer of the Royal Artillery and two civil engineers. From the reports of Mr. Macardieu and the Committee, it appears that the iron ore is found in practically inexhaustible supply. It is in the form of crystals of magnetic oxide of iron embedded in decomposed and friable mica schists. The mining district extends for some 14 miles along the banks of the river Ul, its centre being at the village of Dharmáni. Throughout the whole of this distance, the ore is

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* As to metals of Kúlu and Spiti, see below, Parts II and III.

Chapter I, B.

Geology, Fauna and Flora.

Iron.

found in greater or less abundance, the ferruginous range of which the base is washed by the Ul, being described by Mr. Macardieu as "covered with a thin bed of earth, but mostly composed of schists in which is found the magnetic oxide of iron." At Dharmáni, the site of the principal mines, a slip on the face of the hill has exposed the veins to a considerable extent, and the schist at the same time is peculiarly soft. The other mines in the Bír district visited by the Committee in 1856, are named Dewal, Naolitha, Khodki-khad, Malla Sarmáni and Dewat. There are also furnaces supplied from Dharmáni at Nári, Baklai and Gári.

The ore thus found is of the same nature as the products of the best mines of Sweden, and is worked, as there, at its out-crop in open quarries. It is one of the most valuable ores of iron, being readily reduced, in contact with charcoal, in furnaces of the simplest construction, and yielding the very best quality of iron. Some of the metal from these and other mines in Kángra was sent to England in 1858 for the purpose of obtaining an estimate of its value. It was tested at the "Atlas" Works of Messrs. Sharp, Stewart and Co., Manchester, and by Messrs. Lloyd, Forster and Co., Wednesbury. At the former manufactory, while the best English iron yielded at a pressure of about 56,000lbs. on the square inch, the Kángra iron in the state in which it was sent (it had been forged into five feet bars at Mádhopur) required a force of 61,300lbs. per square inch to break it, while the same iron hammered at Manchester sustained a pressure of 71,800lbs. per square inch before it gave way. The above results must be deemed highly satisfactory, and clearly indicative of the value of the iron. Messrs. Lloyd and Co. described the metal as of pure charcoal manufacture, quite equal to any of the usual metals of that description imported into England. The particulars of the trials to which the iron was submitted are given at page 5 of *Punjab Products.*

Messrs. Sharp, Stewart and Co. considered the iron to be equal in quality to Yorkshire iron, and gave the price likely to be realized by its sale in England to be from £17 to £21 per ton according to the shape in which it was imported. Even allowing for the great fall in the price of iron which has taken place since 1858, there would appear to be room still for a considerable margin of profit upon working the mines, as iron can be purchased on the spot from the native workers at the rate of Rs. 1-14 per maund for the first quality, and Rs. 0-15 for the second quality, rates which converted into English measures represent respectively £5 5*s.* and £2 8*s.* 6*d.* per ton.* The native method of production is extravagant and imperfect, so that with scientific treatment the ore might be expected to yield more iron at a smaller cost.

The native smelting furnace is conical in shape, three feet in height by one in diameter; it stands upon an iron grating having a hollow in the ground underneath to receive the melted metal, and bellows attached to either side. The fuel employed is charcoal made from the wood of the *chíl* (*Pinus longifolia*). The present

* It should be stated that the sample sent to England cost Rs. 5 per maund or £14 per ton at Kángra. This rate was probably excessive. The Mandi Rája pays the native iron workers of his state Re. 1 per maund, or £2 16*s*. per ton.

number of smelting furnaces worked by natives of the place in connection with these mines is nineteen and the official return of mineral produced during 1882-83 is ninety maunds only, or 3½ tons. Mr. Macardieu mentions that in 1853 there were from 100 to 116 furnaces, each of which he estimated to turn out monthly four maunds or one-seventh of a ton of iron.

The obstacles to be contended with in any attempt to extend the manufacture lie in the remoteness of the mines from any large market; the inadequate supply of fuel in the immediate neighbourhood of the mines; the imperfect means of communication, and the limited amount of labour available. Attempts to work these mines by means of machinery procured at some cost have been unsuccessful so far owing to these unfavourable reasons combined; and the disappearance from the neighbourhood of the low caste *lohárs* has still further lessened the chances of the mines being worked to profit under direct management, or to their yielding any considerable income from leases taken by private individuals. The receipts from the leases have fallen so low as Rs. 118 for 1884-85. Against these difficulties may be balanced the native excellence of the ore; the possibility of extending the system of roads, to which no insuperable obstacle exists; the boundless supply of fuel obtainable under a proper system of forest conservancy (now introduced) from forests at no insurmountable distance from the mines; and an unlimited and costless motive power for machinery ready to hand in the mountain streams which in many cases (particularly at the Bír mines) pass close to the scene of excavation. Undoubtedly, the forests now in the immediate neighbourhood of the Bír mines are not able to supply a sufficiency of charcoal to admit of an indefinite extension of the works, on the native system. But the wastefulness of this system is prodigious. It appears that for the production of one ton of crude iron, some 28 trees have to be sacrificed, while to purify the iron for the market a still greater expenditure is incurred. The committee of examination gives the following figures:—

	Maunds.	Tons.
Estimated outturn of iron at Bír, per annum ...	2,800	100
Charcoal expended for this amount of iron	5,600	200
Weight of wood required for this amount of charcoal ...	28,000	1,000

Each tree being supposed to give ten maunds of wood, it follows that 2,800 trees are annually expended at Bír for the production of 100 tons of iron. The committee's report then continues as follows:—

"If iron were made on an extensive scale by the native process now in vogue, no extent of forest would be sufficient: and, although the banks of the Ul and its tributaries are in some places well clothed with timber, it would soon be expended, if measures were not taken to renew the supply by means of plantations, and a proper forest conservancy. Were this point judiciously attended to, and improved methods of manufacture introduced both for charcoal and iron, the supply of fuel might keep pace with the demand. When the timber in the immediate neighbourhood of the mine was exhausted, it could be brought at no great expense from the higher mountains, and be floated down the various streams which intersect the *talúka* of Bír. It may be noted here that,

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Geology, Fauna and Flora.
Iron.

although at some distance, vast quantities of fuel could be procured from Kúlu, which is a highly wooded country, and contains some large and extensive forests."

As regards the supply of fuel, it is satisfactory to observe that the paragraph here extracted is quoted with apparent approval by no less an authority than Dr. Cleghorn, Conservator of Forests in the Punjáb, in his report for 1864. There would seem therefore reason to anticipate no insurmountable difficulty in the matter of fuel, supposing capital and European skill to be brought to bear upon the development of the industry, Mr. Macardieu certainly draws a hopeful picture of success in such an undertaking. After several experiments he ascertained that 100lbs. of schist yielded from 15 to 25lbs. of oxide of iron, "pure-worked in their natural state." These results, indeed, he describes as *poor*, but adds, that "by applying to the mines the resources of art, they may be brought to a richness equal to the best mines in Sweden, while from the friable nature of the schist, it would be possible, with ease and at a trifling cost, to deliver to the melting furnaces ore nearly pure, the reduction of which would be easy, the returns from it abundant, and the superiority of quality indisputable." A motive power for the necessary machinery would be supplied by the Ul, a torrent which flows past the base of the hills.

Building Stone: Slates.

Sandstone of various degrees of hardness, and suited for building purposes, is found throughout the district. In the metamorphic strata of the upper Kángra range limestone is found in great abundance, and a rock that represents or is associated with the salt rock of the neighbouring state of Mandi, can be traced over the border from that state into Kángra. In the schistose strata of the same range the well known slates of Dharmsála and Narwána are found. These are more siliceous and harder than Welsh slates, but are all that could be desired in point of feasibility. Being almost crystalline in structure, they are too coarse for many purposes to which slates are usually applied; but in point of durability, from their hardness, they are superior to Welsh slates. European capital has lately been applied to working slates at Kaniára with much success. Smaller quarries are also worked by natives on the ranges surrounding Dharmsála. The receipts for the year 1883-84 were as follows:—Kaniára, N. E., Rs. 12,178; Dharmsála, N., Rs. 1,350; Narwána, S. E., Rs. 1,000; Kareri, N., Rs. 40. The use of slates for roofing is much extending, and the majority of well-to-do land-owners, within easy reach of the quarries, have adopted it for their houses. The slates are largely exported to Jalandhar, Ambála and other places. The heavy cost of carriage stands in the way of large exports, and the greater portion of the outturn is consumed locally.

Mineral Springs at Jawála Mukhi.

In the neighbourhood of Jawála Mukhi, a town situated twenty-two miles to the south of Kángra, there occur, at intervals extending over some thirty miles, six mineral springs issuing from the southern base of the range of hills known by the name of Jawála Mukhi. They contain a considerable quantity of chloride of sodium (com-

[com]mon salt) and iodine in the form of iodide of potassium. A good account of the springs, given in *Punjáb Products*, is here extracted :—

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"In proceeding by order of their respective positions, and taking for starting-point the limits of the Jawála Mukhi valley, naturally formed by an elbow of the Biás near Nádaun, the salt ioduretted springs are placed in the following order: 1st, Kupera; 2nd, Jawála (two springs); 3rd, Jawála Mukhi; 4th, Nágia; and 5th, Kanga Bassa. The first three are situated at equal distances of about four miles one from the other, the fourth at about three miles from the third, and the fifth at about twenty miles from the fourth. In general, the greatest uniformity exists in this range of hills. The argillaceous marls alternate towards the superior part, with a rough and friable micaceous sandstone; and at the inferior part, with a sandstone also micaceous, harder, smaller grained, and of a bluish colour, held together by a calcareous cement. After this comes the same sandstone, in which are embedded a few stones of variegated grit and micaceous sandstone, and next to it a scanty calcareous formation in the state of travertin; at last, on nearing Kángra, and leaving the springs, there are some conglomerates, composed of granite, of mica schists, of quartz, and of variegated sandstone, also bound together by a calcareous cement, alternating at first with the grit, and afterwards forming whole beds by themselves. The natives of the place affirm that the saline matter in the springs became more abundant during the rains, and that it yielded them a large quantity of salt. The saline springs contain, in 100 parts, the following quantities of fixed matter :—

Kupera	2·20
Jawála	2·68
Jawála, 2nd spring	2·40
Jawála Mukhi	2·28
Nágia	2·22
Kanga Bassa	2 32

"The temperature of the first spring taken on the 10th December 1854, at 7 o'clock A.M., was 67° Fahr., the air 51·30, difference 15·70. This spring issues from a hole made by the natives in the hard grit. It does not appear very abundant, because its issue is evidently impeded by the surrounding rocks which prevents one from ascertaining the real volume of its water in a given time. All the water from the five springs after having undergone slight concentration by being exposed only for a few hours to the open air, is purchased by *banias* at one anna per seer, or exchanged for the same value in flour, &c. The livelihood of the natives living in the vicinity of these springs is chiefly earned by this trade. They are convinced, and tell those who question them, that the water contains an efficacious principle which promotes the cure of the goitre. The table at the top of the next page shows the produce yielded by the saline ioduretted springs.

"An excavation is shown in the neighbourhood of the Lunání spring, said to have been made by Rája Sansár Chand in a fruitless attempt to reach the beds of salt in which the sources of these springs were supposed to lie."

The thermal springs of the Kúlu sub-division are described in Part II.

Feræ Naturæ: Sport.

The forests of the district abound with game of all descriptions. Of the larger animals, leopards, bears, hyænas, wolves and various kinds of deer are common. Tigers visit the district occasionally, but are not indigenous inhabitants of these hills. Individual tigers,

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Mineral Springs at Jawála Mukhi.

Analysis of water from the saline Springs.

Name of spring.	Parts of water.	Salt.	Iodine.	Equivalent in iodurat of potassium.
Kupera ...	1·000 45·454.	22 1·000	0·0799 3·6318	0·1052 4·7818
Jawála ...	1·000 38·000	26 30 1·000	0·09324 3·5452	0·12273 4·6665
Jawála, 2nd spring ...	1·000 41 666	24 1·000	0·0799 3·4958	0 1052 4 3833
Jawála Mukhi ...	1·000 43·860	22·80 1·000	0·0799 3·5040	0 1052 4·6140
Nágia ...	1·000 45·045	22·20 1 000	0·9324 4·200	0·12273 5·5282
Kanga Bassa ...	1·000 43·478	23 0 1·000	0·09324 4·0539	0 12273 5·3360

Feræ Naturæ: Sport.

now and then straying up from the country at the foot of the hills beyond the Satlaj, establish themselves in some quiet neighbourhood and spread terror among the villages round. The leopards (or, as they would be with more propriety called, panthers) are very numerous, though too vigilant to be frequently met with by the sportsman. They are very destructive to the flocks of sheep and goats which pasture on the hill-sides ; and have even been known to prey on the human species. It is supposed that now and then a leopard becomes blood-thirsty, and is emboldened to repeated attacks on men. Such a one is believed by the natives to be the embodied spirit of some human monster, and is spoken of with terror as a *Virt.* When attacked the panther is certainly dangerous, though it will prefer, if possible, to slip away without an encounter. In the station of Dharmsála, the head-quarters of the district, they frequently carry away dogs from the public roads, suddenly pouncing on them and bearing them off into the forest, and have even been known to seize a dog from the verandah of a dwelling-house. The villagers wage war against them as destructive of their flocks and herds, and a Government reward of Rs. 8 is given for every full grown skin brought in.* They abound throughout the district from the lowest tracts up to an elevation of 9,000 or even 10,000 feet on the higher ranges. A rare species of leopard, rather smaller than the common one, with a skin of white or grey marked with large brown or dark grey spots with a long bushy tail, is to be found occasionally in the higher parts of the mountains near the snows. The skin of this species is much valued. Bears rarely, or never, attack a man unless they are wounded or have cubs with them. They commit ravages at night on the crops and fruit-trees, and

* In 1855, 95 leopards were killed; in 1860, 110; in 1865, 128 ; in 1870, 37. During the five years ending 1863, only 162 rewards were claimed.

Feræ Naturæ: Sport.

some of them who acquire a taste for flesh carry off sheep and goats, and occasionally hill cattle or ponies. There are two well-defined species—the large brown bear, with long fibrous hair, and the commoner black bear. The brown bear is found only in Bangáhal, Kúlu and Láhaul, on the higher ranges near the limits of tree vegetation. The hyæna is found commonly in the low-lying tracts of the district. The wolf is not common and is not found far from the plains. A wolf of a different species, larger in size, and with a long thick coat of hair, is found in Láhaul and Spiti. There are several species of deer and wild goat to be found in the district. The ibex is found in Láhaul, Spiti, Kúlu, and Bará Bangáhal; the *nábu*, or *barri* in Spiti; the *karth*, the *sarau* or *gau*, the *ghural* or *ghurar*, and the musk deer (*bína*) in Kúlu and on the slopes of the Dháola Dhár in Kángra. In the lower ranges in Kángra the *kakkar* (barking deer) is common, and the *chíthal* or spotted deer is found in one or two forests in the *talúka* of Síba. The wild pig is common in many forests in the low ranges. Of smaller quadrupeds, the badger, the porcupine, the ant-eater, and the otter are commonly found. The otter is valued for its fur, and is hunted in all the larger streams. Besides these may be mentioned one or two species of wild cat, the flying squirrel, the hare and the marmot, all of which abound in the hill forests.

Rewards are offered for the destruction of tigers, bears, leopards, hyænas, wolves and snakes. During the past five years the sum of Rs. 1,152 has been paid for the destruction of 162 leopards, 107 bears, 26 wolves, 19 other animals, and 3,355 snakes. In 1855, 150 bears and 95 leopards were killed; in 1860, 197 bears and 110 leopards; in 1865, 163 bears and 128 leopards; in 1870, 37 leopards.

Game birds are peculiarly abundant, the ornithology of both hill and plain being richly represented. Several species of pheasant are found, among which are the *munál* and argus, famous for their plumage which fetch a high price in Europe. The most common species, and indeed the commonest game bird of the hills, is the white-crested pheasant. The red jungle-fowl is to be found in all parts of the lower valleys. Of partridges many species are found, from the common *chikor* of the plains to the snow partridge of the Upper Himalayas. The commonest are the grey and black species. Of quail, four species have been observed in the district, and of snipe five species. Ducks and geese and other water-birds are seen upon the Biás at the seasons of migration at the beginning and end of summer, but not as permanent visitors. It will be readily understood that a few only of the more prominent species have been mentioned. The various zones of climate represented in the district offer a wide field to the student of natural history in all its branches, which has not ever been thoroughly explored.

Several modes of catching game are practised by native sportsmen, nets and nooses being freely used as well as the less destructive gun and hawk. Wholesale driving is also resorted to in winter when snow is on the ground, game of all kinds, especially pheasants, being driven backwards and forwards, up and down, in the soft snow until

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Birds.

from sheer exhaustion they fall a prey to a stick or stone. Nets are also used for driving. Nooses are placed usually in gaps left in long low hedges erected for the purpose. A pheasant will always pass through such a gap rather than surmount the hedge. By these and other devices, the number of the more valuable species of game birds is becoming sensibly diminished.

Fisheries.

Fishing is not carried on to any great extent. There are 36 fisheries leased to contractors in the district, the greater number of which are on the Biás, a few only being in the lower parts of some of the larger hill torrents. Nets are generally employed; but in some instances, fish are caught with hook and line, and in some instances, by spearing. It is estimated that about 1,500 persons are engaged in, and supported by river industries. Of these, 400 are boatmen, and men who work the *daráis* or inflated skins. About 750 are engaged in the fisheries; and about 350 are employed in searching for gold in the sandy beds of streams.

Forest trees.

Mr. Lyall roughly estimates the area occupied by forest to be 300,000 acres, or a little short of one-fourth the uncultivated area of the district. The forests are situated for the most part on the northern slopes of the hill ranges, and contain much useful timber, while, owing to the great range of elevation, all zones are represented, from the tropical bamboo which clothes the lower hills, to the Alpine vegetation, oak, pine and rhododendron, of the higher ranges. They are described in Chapter IV. A list of useful trees and shrubs of Kúlu and Kángra, given by Dr. Cleghorn in a report upon the Punjáb forests (1864), is given at pages 29—32 below. The interesting notices contained in Mr. Barnes' Settlement Report, of the more valuable sorts of timber trees and useful shrubs, may be abridged as follows:—

Wild bamboo.

The wild bamboo, *báns*, (*Bambusa arundinacea*) is found in almost all the ranges that skirt the plains. There are extensive forests in the hills of Chauki Kotlehr, conveniently situated in the neighbourhood of the river Satlaj: merchants from Lúdhiána occasionally come up and cut them; the Government levies a fee of one rupee for every thousand. The bamboo appears again in a profusion in *talúkas* Síba and Datárpur (in Hushiárpur) where considerable districts covered with bamboo have been marked off as Government preserves. In *talúka* Lodwán, near Pathánkot (in Gurdáspur) the same plant is scattered over the forest, mixed with other trees; and a dense thicket of bamboos, almost impenetrable, clothes the southern flank of the Asapuri hill, in *talúka* Rájgíri. In the snowy range two or three diminutive species occur. One, called *ringal* or *nigála* (*nírgal*), is used by the people for wicker-work and for lining the inside roof of their houses; another kind called *girch* is in request for the sticks of *hukkas*. Besides

Cultivated bamboo.

these wild varieties there are five different sorts of cultivated bamboo. Two of these the *mager* and the *mohr*, grow in the valleys and attain a size and height not surpassed in Bengal; the other three specimens, called *nál*, *botlu* and *phaglu*, are usually found in the upland villages. In the cylinder of the *nál* a substance sometimes coagulated, sometimes liquid, is discovered, known

Pines.

in Hindústán by the name of *banslochan*, and highly valued for its cooling and strengthening properties.

Of pines by far the commonest and most useful is the *Pinus longifolia* or *chíl* which grows luxuriantly on the northern declivities of the inner hills. This pine appears to be very hardy, and adapted to a great variety of climate. Detached trees are seen in the Jawála Mukhi valley, at an elevation of only 1,600 feet above the sea, and the same species is found on the snowy range as high as 7,000 feet. In hot and exposed situations the growth is stunted, and the wood worth little or nothing. In sheltered localities the forest consists almost entirely of erect, well shaped trees, some of which will yield beams thirty feet long and planks upwards of two feet in width. The luxuriance and compactness of the timber increase with the elevation up to 5,000 or 5,500 feet, and the climate of this region appears the best suited for its development; above and below this point the tree gradually deteriorates. In accessible positions this pine has become scarce. Around Núrpur and Kotla there are few trees left which are worth the cutting. In more secluded parts, where water carriage is not available, there still remain extensive forests. The most remarkable spots are the northern portions of the Dehra *tahsíl,* the northern slope of the hills above Jawála Mukhi, the eastern parts of *tahsíl* Hamírpur, the upper portion of the Pálam valley, and underneath the fort of Pathiár in *tahsíl* Kángra. The trees are sold occasionally to Punjáb merchants, at rates according to the position. The highest rate is one rupee for every tree. The wood of the *chil* is not held in much repute. If kept out of the influence of the atmosphere, it will last for many years; but lying in the forest, exposed to the weather, the timber becomes perfectly decomposed in the course of two years. There are two other species of pine found in the snowy range above Dharmsála. The first and the more common is the *rai* (*Abies Smithiana*).* This tree is first found at an elevation of 8,000 feet and ranges to 10,500 or 11,000 feet above the sea. It is a beautiful cypress-looking pine, exceedingly straight, and attaining a length of 90 to 100 feet. The wood, however, is even inferior to that of the *chíl*, and the people make little or no use of it except for cutting shingles to be used in roofing. The other pine is called the *tos* (*Picea Webbiana.*) This tree has a more limited range than the *rai*, being seldom found lower down than 9,000 feet. There is a great similarity of appearance in the two trees, but seen together, as they often are in the forest, they are at once distinguishable. The branches of the *rai* are more drooping, and the leaves are fewer and of a lighter green. The *tos* is much more rare and only found in particular localities. The wood, like that of the *rai*, is not much valued, and, growing at a greater elevation, is not even applied to roofing purposes. The *kelu* (*Cedrus deodara*) is not found in Kángra proper.

The Dháola Dhár produces many varieties of oak. The commonest kind is the *bahn* (*Quercus Incana*) which appears to have a

* Cleghorn. Mr. Barnes calls it *Pinus Webbiana*. This is the botanical name of the *tos*.

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Oaks.

considerable range. It is found in the lower hills as low as 3,000 feet, and ascends as high as 8,000 feet. The wood is tough and hard, but liable to warp and to decompose on exposure to wet. The English residents at Dharmsála have used this timber for beams and rafters in building their houses. The people of the valley esteem it for their sugar and oil mills, but seldom use it in the construction of their dwellings. During the winter season the evergreen branches of this tree, and indeed every species of oak, furnish fodder for cattle and sheep. Higher up the range occurs the *kharsú* (*Quercus semicarpifolia*), the leaves of which are prickly like the holly, and prized above those of other kinds as food for cattle. This oak seldom grows lower than 8,000 feet, and ascends even beyond the range of pines.

Other trees of the Dháola Dhár.
The *mauhwa* (*Bassia longifolia.*)

Besides these trees, the snowy range produces several varieties of rhododendron, the horse chestnut, the holly, the sycamore, the yew, the elder, the wild medlar, a species of poplar, and the birch. The *mauhwa* is widely diffused over the lower hills, and in parts of the Núrpur *tahsíl*, exists in great abundance. A spirituous liquor is drawn by distillation from its flowers, and a thick oil, adapted for the manufacture of candles, is expressed from the seed. The flowers are collected as they fall from the tree in May, and are sold by the people to the *kalál* or distiller, at the rate of fifty seers for the rupee. After soaking for three days in water fermentation sets in, and the process of distillation begins. The people burn the oil in lamps, and traders sometimes use it to adulterate *ghi* (clarified butter) intended for exportation.

The *har* (*Terminalia chebula.*)

A few scattered specimens of this tree (which is common on the Jaswán hills in Hushiárpur) are found in the *tahsíls* of Dehra and Hamírpur. They are very valuable, the produce of a single tree sometimes selling for Rs. 2,000. The *har* flowers in May and the fruit ripens in October or September. It consists of a nut enclosed in a thin exterior rind, the latter being the valuable part. It is used as an aperient medicine, and has also tonic properties calculated to promote digestion. It also forms a dingy yellow dye. The fruit is exported by traders from the plains, who generally contract for the trees severally according to the estimated produce of each. The larger the fruit the more active its medicinal qualities. A single nut will sometimes sell for a rupee. The ordinary price, however, is ten or eleven seers for the rupee.

Timber trees of the lower ranges.

Isolated trees of *tún* (*Cedrela toona*) and the *táli* or *shísham* (*Dalbergia sisoo*) are found throughout the district. Formerly they were reserved as the special property of Government, and no one was allowed to cut them without permission. The *tún* grows luxuriantly, but the climate does not appear congenial to the *shísham*, which seldom attains any size. There is one and only one forest of *sál* (*Shorea robusta*) at Andreta in the Pálam valley, mixed up with oak and common fir.* There are seven or eight species of *Acacia*, some of which, however, are merely shrubs. The *Ohe*, one of the family, is a very elegant tree and grows rapidly, but the wood is

* The *sál* here attains its western limit. It is not seen beyond the Rávi.—(*Cleghorn*.)

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Timber trees of the lower ranges.

...ht and not valuable. The two most esteemed species are the ...is (*Acacia sirissa*) and the *khair* (*Acacia catechu*), which is ...nfined to the outer hills bordering on the plains. The following are ...o valuable as timber trees: The *jamún* (*Eugenia jambolana*); ... *arjan* (*Terminalia glabra*); the *kakar* or *kakren* (*Rhus acu-...nata*), a very handsome yellow-grained wood; the *karambh* (*Nauclea ...lamba*); the *koimal*; the *badrol*, and the *chamba*, a species of ...chelia. This last tree is not found wild; it is cultivated like the ...ango, and grows only in the upper valleys. The grain of the wood ...very compact and close, and for door posts, lintels and rafters is ...uch prized; but for beams the weight is too heavy, and from its ...bility to warp it is not fitted for planks.

Medicinal trees and shrubs.

The following are the principal medicinal trees produced in the ...ls: The *kaniár* (*Cassia Fistula*); the *keor* (*Holarhena anti-...senterica*); the *bahira* (*Terminalia belerica*); the *japhlota* or *dauli* ...*roton tiglium*.)

Wild and Cultivated Fruit Trees.

Among the wild fruits are the cherry, raspberry, blackberry, ...rberry, strawberry, medlar, two kinds of edible fig and the *ber* ...*izyphus jujuba*). Almost every dwelling in the hills is encircled ...th fruit trees of various kinds in a half wild and half cultivated ...ate. The most common cultivated fruit trees are the mulberry ...our varieties), mango, plantain, peach, pomegranate, lime (sweet ...d acid), citron, orange, and in the upper villages walnut and ...pricot. The last named tree, though exceedingly common in Kúlu ...d the eastern Himalaya, is scarce in Kángra Proper. In gardens ...longing to the more wealthy classes may be added the grape, the ...uince, the apple, a small yellow plum (*alúcha*) and the guava.

Miscellaneous trees.

The *Bohr* or *Borh* (*Ficus Indica*), the *pípal* (*Ficus religiosa*) ...d the *sembhal*, or cotton tree (*Bombax heptaphyllum*) are common-...y found up to an elevation of 4,000 feet. One of the most com-...on trees on the ridges of the fields is the *dháman* (*Aschynomene* ...*rborea*) the branches of which are cut in the winter time as pro-...vender for the cattle.

Flowering shrubs

The flowering shrubs are innumerable. The most noticeable are the red and the white dog rose, a beautiful double white rose, the yellow and white jessamine, with some shrubs, mimosas and acacias. The wild medlar in blossom presents an appearance like the English hawthorn, and the barberry has a minute yellow flower which blends well with the surrounding colours. These shrubs are found in every hedge, and in the spring season the air is sensibly laden with their perfume. The andromeda, with its white heath-like bells, and the gaudy rhododendron are limited to the upper hills.

Useful Trees and Shrubs of Kúlu and Kángra.

(Dr. Cleghorn, 1864.)

List of trees.

Hill name.	Botanical name.	English name.	Remarks.
Kelu ...	Cedrusdeodara ...	Deodar or Him. cedar.	Grows on north slope of Dháola Dhár, and in Kúlu.

Chapter I, B.

Geology Fauna and Flora.

List of trees.

Useful Trees and Shrubs of Kúlu and Kángra.—(Continued.)

(Dr. Cleghorn, 1864.)

Hill name.	Botanical name	English name.	Remarks.
Kail	Pinus excelsa	Lofty pine	In Kulu, not in Kángra.
Chil or Chir	Ditto longifolia	Long-leaved pine...	Grows luxuriantly on north slopes, timber best at 4 to 5,000 feet.
Neoza	Ditto gerardiana	Gerard's or edible pine.	A few trees across the Dháola Dhár, near Ulessa on the Rávi
Tós	Picea webbiana	Webb's pine or silver fir	The wood is not much valued, shingles are laid on the roof of houses. The rai is often 100 feet high and 5 feet in diameter.
Rai	Abies smithiana	Him spruce	
Deodara	Cupressus torulosa	Twisted cypress	At the head of the Parbati (Longden)
Brambi or Rakkal	Taxus baccata	Common yew	In Kulu, scarce except in parts of Rugri and Malana
Leuri or Suri	Juniperus excelsa	Pencil cedar	On the crest of Dhaola Dhár and in Lahaul
Bahn	Quercus incana	Common Him oak	The English residents at Dharmsála use this timber for beams and rafters.
Mohrú	Ditto dilatata		
Kharsu	Ditto semicarpifolia	A pine oak	Seldom grows below 8,000 feet, and ascends above the range of pines
Balut	Ditto ilex	Evergreen oak	Very rare, becomes common at Murree and in the trans-Indus Hills
Chinar	Platanus orientalis	Oriental plane	Of giant size and great beauty in Chamba
Mandal	Acer caudatum	Maple	Wood not esteemed by natives.
Maral	Ulmus campestris	Small-leaved elm	Many fine trees of the *marali* or *mehun* in the upper parts of Kúlu, 30 feet in girth, wood esteemed, but not the himbureh.
Himbureh	Ditto erosa	Large leaved do.	
Akhrót	Juglans regia	Walnut	Most valuable for the fruit as well as the wood, which from old trees is dark coloured and handsome
Gúnh, Knór or Jush.	Pavia indica	Indian horse chest nut	A picturesque tree, wood sometimes used for furniture, very abundant in Kulu at 6 to 8,000 feet
Dimri	Cedrela serrata	Hill toon	Recognized by its long racemes of flowers
Kunch or Koish	Alnus nepalensis	Him alder	Bark used in tanning, wood for gunpowder charcoal
Bhurj or Bhojputra	Betula bhojputra	Paper birch	Sanscrit name of the delicate bark used as paper, for covering umbrellas and lining hookahs, &c
Jhanji	Corilus colurna	Hazel	A good-sized tree, called *sharoli* on the Parbati
Shamshad	Buxus sempervirens	Box tree	Abundant near Manikaran, wood in demand for engraving, and plugs of rifle balls
Kanoch or Tum	Fraxinus xanthoxyloides	Crab ash	Very small, occasionally jampan poles are made of it
Sannan	Ditto floribunda	Large ash	This was introduced by Mr Macleod from Pangi to Dharmsala. In toughness resembles English ash.
Haléo	Cornus macrophylla	Dogwood	
Rishi	Viburnum	Elder	There are several species.
Kurun or Tut	Morus parvifolia	Mulberry	Wood highly esteemed
Karrak	Celtis orientalis	Nettle tree	Planted in avenues, Kulu.
Kahu	Olea cuspidata	Olive tree	Valley of Parbati, varies much in the shape of its leaves, and appears to be O *Europea*.
Khulbir	Datisca canabina	......	Root exported to Amritsar as a dye-stuff
Ringal or Nigala	Arundinaria utilis	Hill bamboo	Shepherds' pipes, baskets, and mats are made of it
Rauns	Cotoneaster acileris	Indian mountain ash	The *alpen stocks* of travellers are made of this wood
Rhyun	Andromeda ovalifolia.	Common andromeda	Leaves injurious to sheep and goats.
Bras	Rhododendron arboreum	Common rhododendron.	Tree gives posts 6-inch in diameter, wood brown.
	Ditto campanulatum.	......	
Bré or Kathi	Desmodium	......	Bark used for paper-making in the jail at Dharmsála, the plant is abundant.

Chapter I, B.

Geology, Fauna and Flora.

List of trees.

Fruits and Esculent Roots of Kúlu and Kángra.

Hill name.	Botanical name.	English name.	Remarks.
[illegible] ...	Amygdalus persica	Peach ..	In gardens thrive vigorously and yield fine fruit
[illegible]ndla Aru .	Ditto var	Nectarine ..	
[illegible]aru ...	Armeniaca vulgaris	Himalayan apricot	Fruit a staple produce in Kúlu, and common article of food; they are small and firm fleshed, so that they dry well.
[illegible] bokhara ...	Prunus domestica	Garden plum ..	Several varieties of plum, damson, and greengage are cultivated at Holta plantation. The seeds are freely distributed to all applicants.
[illegible]cha ...	Ditto var ..	Himalayan greengage.	
[illegible]ddam ..	Cerasus puddum ..	Common bird cherry	Occurs as far as the Indus, a sacred tree among the Hindus.
[illegible]las ..	Cerasus var. ..	Kashmir cherry ..	In gardens.
[illegible]ru ballu ...	Ditto var .	Kabul cherry	
[illegible]aun .	Cerasus cornuta .	Him bird cherry .	Grows to a large size, wood esteemed.
[illegible]b or Palu ..	Pyrus malus ...	Apple ...	The apples want flavour compared with those of Kashmir
[illegible]aspatti .	Ditto communis .	Pear.	
[illegible]ehal or Kainth ..	Ditto variolosa ..	Wild pear ...	Yields a valuable wood, brown, hard, fine grained.
[illegible]un-Mehal .	Ditto baccata ..	Crab apple.	
[illegible]hi ...	Cydonia vulgaris	Quince ...	In great abundance at Naggar, fruit used for preserves
Mitha-tendú ...	Diospyros tomentosa	....	Two large trees at Jagatsukh bungalows, fruit edible
	Eriobotrya japonica	Loquat ...	This Chinese tree gives well developed fruit of good flavour.
	Rubus flavus ..	Yellow raspberry ..	A very pleasant fruit, Kulu
Akhi ...	Ditto purpureus ..	Him raspberry.	
	Fragaria vesca ...	Strawberry ...	Wild strawberries common, but produce little fruit
Chukri ...	Rheum emodi	Common rhubarb	The *emodi* is less active as a purgative, and more spongy in texture
	Ditto moorcroftianum.	Small stalked rhubarb.	
Saral ...	Pueraria tuberosa	... .	Tubers exported to the plains.
Darim ...	Punica granatum	Pomegranate ...	Seeds and rind medicinal.

Trees of the Lower Hills.

Tun* ..	Cedrela toona ...	Tun tree ...	Wood of a red colour, esteemed for furniture, very durable
Champa ..	Michelia champaca	Champa tree ...	Only known as a cultivated tree.
Sisu ...	Dalbergia sissu ..	Sissú tree ...	This valuable tree does not thrive so well as in Gujrat and Jhelum.
Tali ..			
Sál or Sakhu† ...	Shorea robusta ...	Sal tree.	
Kakur ..	Rhus acuminata	Sumach tree ..	Both species yield beautiful wood; the native name "*Kakur Singhi*" is from the long curved excrescences.
Tung .	Ditto parviflora		
Bahera ...	Terminalia belerica	Beleric myrobalan tree	
Hur ...	Ditto chebula .	Chebulic myrobalan tree.	Valuable tree; the fruit yields a dye and medicine.
Arjun ..	Ditto glabra ..	....	Timber used for railway sleepers
Tendu ...	Diospyros ..	Hill ebony ...	The heart wood is generally small.
Mauhwá ..	Bassia latifolia ...	Mowah tree ..	The seeds yield a fatty oil, and the flower a spirituous liquor.
Tejbal ..	Xanthoxylon hostile	......, ...	The aromatic fruit is used as a condiment
Dhamún ..	Grewia elastica .	......	Valued for the elasticity of the wood
Fálsá ...	Ditto asiatica ...	... ..	Yields a pleasant sub-acid fruit
Behul ...	Ditto oppositifolia	. .	Bark employed for making ropes.
Timbul or Tremul	Ficus macrophylla	Broad-leaved fig ...	Fruit edible, sold in the *bazars*.
Barna ...	Cratœva religiosa		
Kunear ...	Cassia fistula ...	......	Fruit collected for sale.
Kheir ...	Acacia catechu ...	Catechu tree.‡	

* The Jaswan Dún was once famous for *tún* wood, but scarcely a tree is left. Dr. Cleghorn urged the *zamindárs* and English settlers to plant it along the banks of water-courses in Kángra valley

† There is a small clump of *sál* trees in the eastern portion of Kángra valley near Sujánpur-Tira; a few also occur near Rajpura in Hushiárpur, which is the western limit of its growth.

‡ Major Madden describes the process of manufacturing catechu (*Kuth*) in the Tarai, *vide Jour. As. Soc., June* 1848, *p.* 565. Dr. Hooker also, *vide Him. Journals I, p.* 52.

Trees of the Lower Hills.—(Contd.)

Hill name.	Botanical name.	English name.	Remarks.
Sirissa ...	Acacia elata ...	Dún sirisi tree ...	Confined to the outer hills, bordering on the plains.
Bér ...	Zizyphus jujuba ...	Bér tree ...	Wood used for clogs and saddle trees.
Jamún ...	Eugenia jambolana	......	A large tree, fruit edible, wood useful.
Kuddum ...	Nauclea cordifolia	......	Wood yellow, decays when exposed to wet.
Kamila ...	Rottlera tinctoria	......	Up to 3,000 feet; the dye is sold for Rs 18 per maund.
Nim ...	Azadirachta indica	Ním tree ...	Planted, very scarce
Bél ...	Ægle marmelos ..	Bél tree ...	In Kángra valley; fruit collected for medicinal use.
Pahari arind ...	Jatropha curcas ...	Purging nut ...	Along the base of the mountains.
Dhái ..	Grislea tomentosa	...	Flowers employed to dye red.
Khajúr ...	Phœnix sylvestris	Wild date ...	Bank of Beas above Mandi.
Gundéhra ...	Nerium odorum .	Oleander ...	Root poisonous.
Keor ...	Holarhena antidysenterica	......	Bark an astringent medicine.
Chá ...	Thea viridis ...	Tea plant ...	Very extensively cultivated in Kángra valley and Kúlu.
Katchnar ...	Bauhinia variegata		
Malú ...	Ditto vahlii .	.....	Leaves used for packing, bark for making rope.
Aonla ..	Emblica officinalis	......	Wood used for frame work of wells, fruit preserved as a pickle, bark astringent.

At Dharmsála, there is a station and soldier's garden, and an *arboretum* belonging to Mr D F. Macleod, C S, well worthy of a visit, containing many introduced Himalayan trees of great interest, box, ash, and various conifers, as well as many European fruit trees adapted to this hill station; it is perhaps the only collection of indigenous Alpine trees in the Panjáb. At Arub, there is an old Mahomedan garden, containing gigantic specimens of *tún*, *champa*, *artocarpus integrifolia*, *Mimusops elengi*. *Cupressus sempervirens and Platanus orientalis.* At Holta plantation, there is a large stock of *stillingia sebifera*, the tallow tree of China, *Rhus vernicifera*, the varnish tree of Japan, and other economic plants Tea culture has flourished even beyond Dr. Jameson's expectations, and has extended beyond Kangra valley into Mandi and Kúlu. The culture seems to be limited only by the amount of available land.

CHAPTER II.

HISTORY.

Chapter II.

History.

Early History.

The antiquities of the Kángra district are discussed by General Cunningham in his *Ancient Geography of India*, pp. 143-4, and in his *Archæological Survey Reports*, V, 145 to 152, 155 to 184; XIV, 135 to 139. The following pages refer to Kángra Proper. The history of Kúlu, Láhaul, and Spiti will be found in Parts II and III.

Katoch dynasties.

Until the early years of the present century the greater part of Kángra Proper was parcelled out among Rájpút princes belonging to a family known by the generic name Katoch, which traced back an unbroken chain of descent to the period of the Great War, fifteen centuries before the Christian era. The original capital of the Katoch dynasty was at Jalandhar in the plains; and the little that is known of its origin and early history has been stated in the Gazetteer of the Jalandhar district. The later history of the family belongs peculiarly to this district, though it is not known at what time the restriction of the kingdom of Jalandhar to the hills took place. It is a popular saying that between the Satlaj and the Chenab, there are twenty-two principalities, eleven on either side of the Rávi. Mr. Barnes gives the eleven cis-Rávi principalities as follows*:—

Chamba	Goler	Mandi
Núrpur	Jaswán	Kúlu
Síba	Suket	Bangáhal
Datárpur	Kángra.	

This cluster of states is termed the Jalandhar circle, in distinction from the eleven states beyond the Rávi, which are designated Dogra. Of these states, those of Núrpur, Síba, Goler, Bangáhal and Kángra fall geographically within the present boundaries of Kángra Proper. The states of Kángra, Jaswán, Harípur, Síba and Datárpur were sub-divisions of the Katoch kingdom, and were ruled by scions of the Katoch family; thus, though the territories of Datárpur and Jaswán belong geographically to the district of Hushiárpur, their history is too intimately connected with that of the Kángra families to be conveniently separated. Amongst one assemblage of kings Kángra, the first, the oldest, and the most extensive is the acknowledged head, as Jammu is considered paramount among the dominions across the river. According to the local legend, the Katoch family, as the house of Kángra is designated, is not of human origin. The first Rája sprang to life in full proportions, like Minerva from the brain of Jove, created from the perspiration off the brow of the goddess enshrined at Kángra. His name was "Bhúm Chand," the progenitor of a line of 500 kings, whose names are recorded in elaborate lists. The ancient name of his kingdom was "Trigart," being an evident attempt to identify the dynasty with the princes of "Trigarta," mentioned in the Mahábhárat.

* General Cunningham (Anc. Geog., p. 135), enumerating the States attached to the "Eastern or Jalandhar division of the Alpine Panjáb," omits Bangáhal, and inserts the names of Kotila and Kotlehr; in other respects the two lists correspond.

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Katoch dynasties.

Boastful and illusory as the local accounts are, there is no reason to question the extreme antiquity of the Katoch monarchy. The "Mountain Kings" on the north of the Panjáb are referred to by the Greek historians of Alexander's expedition more than 300 years before the Christian era; and Ferishta, in his introductory chapter, narrating the exploits of a former king of Kanauj who overran the hills from Kumáon to Kashmír, subduing 500 petty chiefs, distinctly alludes to the Rája of Nagarkot or Kot Kángra. The time when this conqueror flourished is within the limits of authenticated history, and about the 20th Sambat of Vikramájít, or nearly 1,900 years ago. The ancient origin of the family is still further corroborated by the number of its branches and the extent of country over which it has spread. Throughout the lower hills, from the Satlaj to the Rávi, there is scarcely a clan of any mark that does not trace its pedigree to the Katoch stock. Four independent principalities—Jaswán, Harípur, Síba and Datárpur,—have been founded by members from the parent house. The fraternity of Súdú Rajpúts, with their seven *ráos*, or chiefs, who occupy the Jaswán valley between Una and Rúpar, claim to be descended from the same source. The powerful colony of Indauria Rájpúts at the other extremity of the district boast that their ancestor was an emigrant Katoch. But who was the original founder; whence he came; how many centuries ago; by what means his dominion was acquired and consolidated?—are questions which can never be solved, since their solution is lost in the obscurity of time. The infancy of the State and its gradual development are matters beyond even the reach of conjecture, and the earliest traditions extant refer to the Katoch monarchy as a power which had already attained the vigour of maturity.

It appears that in the seventh century, and probably thenceforward down to the first Muhammadan invasion, the Katoch kingdom comprised not only all the low hills between the Rávi and the Satlaj, but also the plain country of the Jalandhar Doáb, and some hill and plain country beyond the Satlaj to the west and south of Simla. The hilly portion of this great kingdom was, without doubt, portioned out among subordinate chiefs or princes, of whom some of the strongest became independent when the Katoch kings lost their prestige, and were driven into the hills by the Muhammadans. Probably the eleven principalities of the Jalandhar circle first took definite form about this time. At any rate it appears from Hwen Thsang's account that they had no independent existence in the seventh century. At that time from the Rávi to Simla, the low hills were a part of the kingdom of Jálandhara. In the high Himalayas to the north Chamba seems to have been in existence, but to some extent dependent on Kashmír. Perhaps Chambá then comprised, besides its present territory, the whole southern slope of the Dháola Dhár as far east as Bangáhal. There are many traditions which show that its dominion at one time extended thus far. In the high Himalayas to the north-east Hwen Thsang mentions a large kingdom called Kiulúto. This probably comprised, in addition to the country now called Kúlu, Bangáhal, Seoráj, Bassahar, and the mountainous parts at least of Mandi and Suket. In fact it is

probable that it consisted of the country of high mountains inhabited then, as now, by the Kanets or Kolis; and that the kings were of the Suket family, or, if not, then of some family which has disappeared.

It is impossible to give, with any degree of accuracy, the date at which the first division of the Katoch kingdom took place. All that can be said with certainty is, that the breaking up of the once powerful kingdom of Jalandhar must have been later than the seventh century of our era, at which epoch we know, from the account given by the Chinese pilgrim Hwen Thsang, that it was yet undivided.* The first branch thrown off would appear to have been Jaswán. "Many centuries ago," writes Mr. Barnes, "so long ago that all consanguinity has ceased, and intermarriages take place even among a people to whom marriage with blood relations is a heinous crime, a member of the Katoch family severed himself from Kángra and set up an independent State in Jaswán." After Jaswán, the next separation was that of Goler or Harípur. This event Mr. Barnes would appear to place in the thirteenth century of our era.† The seceding prince was Hari Chand, ancestor in the twenty-sixth degree of the last Rája of Goler. The story of the separation is characteristic of the family legends, and is thus related by Mr. Barnes :—

"Hari Chand, the Rája of Kángra, was hunting in the neighbourhood of Harsar, a village of Goler, still famous for its extensive woods stocked with various kinds of game. By some mishap, he fell into a well, unobserved by his companions. After a long, but fruitless search, the party returned to Kángra, fully impressed with the belief that the king had fallen a victim to some beast of prey. His loss was mourned as one who was dead. The funeral rites were completed, and his brother Karam Chand ascended the throne amidst the congratulations of the country. Meanwhile Hari Chand was still alive ; and after the lapse of several days—the legend says twenty-two (an evident exaggeration)—his presence in the well was discovered by some shepherds who managed to extricate him. His position was embarrassing. His name had been effaced from the rolls of the living, and another ruled in his stead. A return to Kángra would cause obvious confusion ; so he wisely resolved not to attempt the recovery of his birthright ; but selecting a spot on the banks of the Ban Ganga, opposite the district capital of Goler, he built the town and fortress of Harípur, called after himself, and thenceforward the head-quarters of a separate principality. Thus the elder brother reigned at Harípur over much smaller territory, and the younger brother sat, by an accident, on the hereditary throne of the Katochs. But to this day Goler (as the Harípur country is usually called) takes precedence of Kángra. Goler is the senior branch, the head of the house, and on any occasion when etiquette is observed, the first place is unanimously conceded to Goler."

The territories ruled over by Hari Chand correspond with the existing *pargana* of Harípur, if Datárpur be added, and Tapa Gangot excluded. The States of Síba and Datárpur are said to have been formed by secession from that of Goler. Síba became independent under Síbarn or Síbar Chand, a younger brother of

* See Gazetteer of Jalandhar.
† "About 600 years ago."

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the fourth in descent from Hari Chand. His dominions correspond precisely with the present Siba *talúka*. An account of the establishment of Katoch power in Datárpur has been given in the Gazetteer of Hushiárpur. It took place, according to Mr. Roe, the Settlement Officer of the district, in the fifteenth century.* Mr. Barnes speaks doubtfully whether Datárpur was an off-shoot from Síba, or was simultaneously established with it. Mr. Roe's date would place the event much later than the secession of Síba, which took place in the fourth generation, certainly not more than 80 years after Hari Chand. The date, however is unimportant.

Reference must now be made to the states of Núrpur, Kotlehr, and Bangáhal. The original founder of the Núrpur principality was a Túnwar Rájpút, named Jet Pál, Pathán or Pathánia, also called Rána Bhet, an emigrant from Delhi, who is said to have established himself at Pathánkot in the Gurdáspur district about 700 years ago.† Subsequently the family removed to the hills, and under Rája Basu, Núrpur, hitherto called Dahmari or Dahmála,‡ became its capital. The new name of Núrpur was given in honour of Núr Jahán, the celebrated queen of the Emperor Jahángír. Between Rána Bhet and the last representative of the family thirty generations elapsed. The boundaries of the principality, after its confinement to the hills, coincided almost exactly with the present Núrpur *tahsíl*, with the addition of the *talúkas* of Sháhpur and Kandi Bachertu now attached to the district of Gurdáspur, and of a small tract beyond the Rávi which passed to Jammu by exchange. Kotlehr, commonly known as Chauki Kotlehr, was a small principality established forty generations back, in a valley of the first range of hills separating Kángra from Hushiárpur, by a Bráhman, an emigrant from Sambhal near Morádabad. Since its acquisition of temporal power, the family has been considered Rájpút.§ It was the smallest of all the cis-Satlaj hill kingdoms. With regard to Bangáhal, Mr. Barnes merely notes that it is "extinct." Mr. Lyall supposes it to have been originally included in the state of Kúlu.

Muhammadan period.

It is probable that the advent of Muhammadan rule found Kángra independent of allegiance to any paramount power; nor was it until more than five centuries had elapsed since the first Muhammadan invasion of India, that the Imperial power of Delhi was finally established in the hills. Twice, however, if not more often in the interval, the country was invaded. As early as A. D. 1009 the attention of Sultán Mahmúd of Ghazni was attracted by the riches and reputation of the Nagarkot (Kángra) temple. Having defeated the combined forces of the Hindú kings near Peshávar, he suddenly appeared at Kángra, seized the fort, and plundered the temple of incalculable wealth in gold and silver and jewels. On returning to Ghazni he probably left a garrison in occupation of the fort; but

* "Four hundred years ago."

† Mr. Barnes derives the family name Pathánia from the town Pathánkot. More probably the name of the town is derived from that of the family. The town has nothing in common with the Muhammadan Patháns or Afgháns. See Cunningham's Anc. Geog, p. 144.

‡ Cunningham, Anc. Geog., p. 143.

§ Barnes.

thirty-five years later, in A.D. 1044, it is stated that the Hindú princes, under the guidance of the Rája of Delhi, after a siege of four months regained possession of the fort, and re-instated a fac-simile of the idol which Mahmúd had carried away. From this time, Kángra does not again find mention in general history until A.D. 1360, in which year the Emperor Fíroz Tughlak marched against it. The Rája wisely submitted, and was restored to his dominions; but the temple was again given over to plunder and desecration, while the famous idol was despatched to Mecca, and thrown on the high road to be trodden under foot of the faithful. On this occasion the Emperor, though he restored the territory, probably retained and occupied the fort; for 28 years later in (A.D. 1388) Prince Mahmúd Tughlak, when a fugitive from Delhi, found a ready asylum at Kángra, where he remained in safety till called to the throne in A.D. 1390.

The hills, however, do not appear to have been thoroughly subjected to the Imperial rule until the time of the Great Akbar in A.D. 1556. Ferishta narrates that in that year the young Emperor himself headed an expedition against Kángra, subduing the country and receiving the Katoch Chief, Dharm Chand, with favour and liberality. In his reign the fort of Kángra was permanently occupied by Imperial troops, the fruitful valley was reserved as an Imperial demesne, and similar confiscations, proportioned to their means were made in the territories of the other hill chiefs. These arrangements are said to have been completed by Todar Mal, Akbar's celebrated Chancellor, and there is a current saying in the hills that, when asked by Akbar as to the result of his negociations, the minister replied that "he had cut off the meat and left the bones," expressing, by a happy metaphor, that he had taken the rich lands and relinquished only the bare hills. Still the remoteness of the Imperial capital and the natural strength of the country must have encouraged the Rájpúts to rebel; for in A.D. 1615 and 1628, we find the Emperor Jahángír engaged in chastising the hill princes, and in reducing the hills to proper subjection. Twenty-two chieftains on this occasion promised obedience and tribute, and agreed to send hostages to Agra. A gate of the town of Kángra is still called, in memory of this visit, the Jahángíri *Darwáza*. So fascinated was the emperor with the beauty of the valley, that he intended at one time to build in it a summer residence. A commencement was indeed made, and the site of the proposed palace is still pointed out in the lands of the village of Gargari. Probably the superior attractions of Kashmír which the Emperor immediately afterwards visited, led to the abandonment of his design.

During the succeeding reign of Sháhjahán, when the Mughal power attained the highest pitch of prosperity, the vigour and method manifest in every branch of the Government were felt and acknowledged even in this extremity of the empire. The hill Rájas by this time quietly settled down into the position of tributaries, and the edicts of the Emperor were received and executed with ready obedience. There are patents (*sanads*) still extant, issued between the reigns of Akbar and Aurangzeb, appointing individuals to various judicial and revenue offices, such as that of *kázi*, *kánúngo* or

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Muhammadan period.

chaudhri. In some instances the present representatives of the family continue to enjoy the privileges and powers conferred by the emperors upon their ancestors ; and even where the duties have become obsolete, the honorary appellation is retained.

During the period of Muhammadan ascendancy the hill princes appear on the whole to have been liberally treated They still enjoyed a considerable share of power and ruled unmolested over the extensive tracts which yet remained to them. They built forts, made war upon each other, and wielded the functions of petty sovereigns. On the demise of a chief, his successor paid the fees of investiture, and received a confirmation of his title, with an honorary dress from Agra or Delhi. The simple loyalty of the hill Rájas appears to have won the favour and confidence of their conquerors, for we frequently find them deputed on hazardous expeditions, and appointed to places of high trust in the service of the empire. Thus in the time of Sháhjahán (A.D. 1646) Jagat Chand, Rája of Núrpur, at the head of 14,000 Rájpúts raised in his own country, conducted a most difficult but successful enterprise against the Azbeks of Balkh and Badakshán. Elphinstone particularly records the noble example of the Rája, who shared the labours and privations of the meanest soldier, and bore up as firmly against the tempests of that frozen region as against the fierce and repeated attacks of the enemy. His health, however, was fatally impaired, and he scarcely lived to reach his native hills. Again in the early part of the reign of Aurangzeb (A. D. 1661) the Rája Mandata, grandson of Jagat Chand, was deputed to the charge of Bamián and Ghorband on the western frontier of the Mughal empire, and eight days' journey beyond the city of Kábul. Twenty years after he was a second time appointed to this honourable post, and created a *mansabdár* of 2,000 horse. In later days (A.D. 1758), Rája Ghamand Chand of Kángra was appointed by Ahmad Sháh Duráni to be Governor of the Jalandhar Doáb and the hill country between the Satlaj and Rávi.

The Kángra hills had nominally come into the hands of Ahmad Sháh six years before this event, being included in the cession to him of the Punjáb by his namesake, the Delhi emperor. Kángra itself, however, remained still in the possession of Nawáb Saif Ali Khán,* the commandant nominated by the Mughal court, who, notwithstanding the cession, continued to correspond with Delhi ; while the hill chiefs, emboldened by the general anarchy that prevailed, practically resumed their ancient independence, leaving nothing to Ahmad Sháh, and to the Nawáb only the lands immediately under the walls of the fort†. In this fort, however, Sáif Ali held his own for thirty years ; and an idea of the strength and reputation of the stronghold may be gathered from the fact that an isolated Muhammadan, with no resources beyond the range of his guns, could maintain his position so long and so gallantly.

* Griffin; Mr. Barnes gives the name Sáif Ulla Khán.

† Mr. Barnes quotes a letter from the emperor, to the Chamba Rája, remonstrating against the recovery of Cháuri and Rehlu.

Rája Sansár Chand.

Saif Ali Khán died in 1774 *, and Sansár Chand, who was at this time Rája of Kángra, immediately laid siege to the fort, but was unable to reduce it. He then invited Sirdár Jai Singh Kanheya, the Sikh chieftain who then ruled the Bári Doáb between Batála and the hills, and who had already reduced the hill states west of Kángra to the position of tributaries† to assist him, and the latter sent a considerable force under Gurbakhsh Singh to take part in the attack. With characteristic Sikh adroitness Gurbakhsh Singh procured the surrender of the fortress to himself for his master, not to Sansár Chand. Jai Singh held Kángra until 1784-5, when having been defeated near Batála by Mahán Singh, Sukarchakia, aided among others by Sansár Chand, he withdrew from the hills, leaving Kángra in the hands of its legitimate prince, to whom it was thus restored about two centuries after its occupation by Akbar.

Sansár Chand, a man of considerable ambition and no small ability, was now in a position for which he had long been striving. The acquisition of this celebrated stronghold completed the integrity of his ancient dominions; and the prestige which attached to the possession of the fort from its reputed strength and its long association with imperial power, favoured his schemes of aggrandisement. He arrogated to himself the paramount authority in these hills, and revived the local tradition which placed Kángra at the head of the eleven Jalandhar principalities. He seized for himself the lands which Todar Mal had set apart as imperial demesne, and by assiduously pressing his claim to superiority succeeded in levying tribute from all the surrounding chiefs. Every year, on fixed occasions, these princes were obliged to attend his Court, and to accompany him with their contingents whenever he undertook a military expedition. For twenty years he reigned supreme throughout these hills, and raised his name to a height of renown never attained by any ancestor of his race. Had he remained content with these successes, he might still have bequeathed a princely inheritance to his descendants; but his aggressive nature was about to bring him in collision with powers mightier than himself, and to sow the seeds of that decay which in the present time has overtaken his family. In A.D. 1803 he made a descent upon the Bári Doáb, but was quickly repelled by the forces of Ranjít Singh who had already become the terror of the Panjáb. In the following year he again attempted to establish himself at Hushiárpur, but was again obliged to retire on the approach of Ranjít Singh with other Sikh confederates. He now abandoned his design upon the plains, but in 1805 fell upon the hill state of Kahlúr, half of whose possessions lie on this bank of the Satlaj. Having seized the *taláka* of Báti contiguous to his own district of Mahal Mori, he built a fort to protect his conquest. Kahlúr not being in a position to resent this insult, solicited the aid of the Gurkhas, who had already overrun the hills between

* Griffin, Panjáb Chiefs, p. 317. Griffin's account, which is followed in the text, differs in several respects from that of Mr. Barnes. According to the latter authority Jai Singh laid siege to Kángra in 1781-2, Sáif Ulla (Ali) Khán being still alive, but dangerously ill. He died during the siege, and the garrison surrendered. Jai Singh then held the fort till 1786.

† Mr. Barnes cites a document under his seal, dated 1776 A.D., fixing the Chamba tribute at Rs. 4,001.

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The Gurkhas.

the Gogra and the Satlaj, a distance of more than 300 miles from their own border.

The Gurkhas gladly responded to the call, and crossed the Satlaj. The first action was fought at Mahal Mori in May 1806. The Katoches were signally defeated and fled in confusion to Tíra, where there were fortified palaces belonging to the Rája. But the Gurkhas pressed on for Kot Kángra, keeping up their communication with Biláspur on the Satlaj. The memory of the disastrous days which then followed stand out as a landmark in the annals of the hills. Time is computed with reference to that period, and every misfortune is justly or unjustly ascribed to that prolific source of misery and distress. The Gurkhas prepared to establish their success. Certain portions of the country were subdued and held by them: other portions, including the fort of Kángra and the principal strongholds, remained in the hands of the Katoches. Each party plundered the districts held by the other to weaken his adversary's resources. The people, harassed and bewildered, fled to the neighbouring kingdoms; some to Chamba, some to the plains of the Jalandhar Doáb. Other hill chieftains, incited by Sansár Chand's former oppressions, made inroads with impunity, and aggravated the general disorder. For three years this state of anarchy continued in the fertile valleys of Kángra: not a blade of cultivation was to be seen: grass grew up in the towns, and tigresses whelped in the streets of Nádaun. At last, rendered desperate by his circumstances, the Katoch chief invoked the succour of Ranjít Singh. The Sikhs entered Kángra and gave battle to the Gurkhas in August 1809. The Gurkha army, exposed to the malaria of the valley, had suffered severely from sickness. Fever had decimated their ranks and prostrated the strength and courage of the survivors. Yet the field was long and furiously contested. At last fortune declared in favour of the Sikhs, and the Gurkhas were obliged to abandon their conquests on this side of the Satlaj. With this battle the independence of Sansár Chand ceased for ever. Ranjít Singh was not the man to confer so large a favour for nothing. The hill Rája and his Sikh Ally started for Jawála Mukhi, and there in the holy temple Ranjít Singh executed an agreement, stamped with his own hand dyed in saffron. He reserved to himself the fort of Kángra, and the sixty-six villages from the valley allotted by ancient usage for the maintenance of the garrison; but in other respects guaranteed to Sansár Chand all his hereditary dominions, and all his conquests free from any condition of service. In that very year, however, Ranjít Singh departed from his engagement, and year by year encroached more and more on the Katoch chief's independence.

[Acq]uisition of the [dist]rict by Ranjit Singh.

By the surrender of the fort, Sansár Chand not only sealed the destinies of his own house, but precipitated the downfall of the other hill princes. So long as he remained paramount, there were ties of blood and birth which made him content with tributes and contingents. But now an ambitious stranger had been introduced, who had no sympathy with the high caste Rájpút, and was intent only on prosecuting his own plans of aggression and conquest. Ranjít

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Acquisition of the district by Ranjít Singh.

Singh began to disclose his designs upon the hills in 1813-14,* the first victim to his rapacity being Rája Bhúp Singh of Haripur. The plan was skilfully and deliberately laid. The Rája was directed to raise a large force to assist in some operations on the Indus; and when the military strength of the population was drained off and the country lay defenceless, he was summoned to Lahore. On the day that he expected leave to return, he was shamelessly arrested, and told that he would not be allowed to go until he surrendered his kingdom, in exchange for a *jágír* grant. Without waiting for a reply, Desa Singh was sent off with an army of ten thousand Sikhs, and the territory was quietly annexed. The Rája was restored to liberty, but spurned the offer of a *jágír*. He had, however, during his own incumbency assigned for the support of his female household a revenue of Rs. 20,000, and this Ranjít Singh left untouched. These lands form the *jágír* of Rája Jai Singh, the present representative of the family. At the commencement of the cold season of 1815, Ranjít Singh appointed a grand rendezvous of all his forces, personal and tributary, to meet at Siálkot, the hill chiefs among the rest being expected to attend at the head of their respective contingents. The Rájas of Núrpur and Jaswán failed to obey the imperious summons, and as a penalty for their disobedience Ranjít Singh imposed fines designedly fixed beyond their ability to pay. Rája Umed Singh of Jaswán meekly succumbed to his fate, and resigned his dominions to the usurper, receiving a *jágír* of Rs. 12,000 per annum. But Rája Bír Singh, of Núrpur, was made of sterner stuff. After vainly endeavouring to raise the iniquitous demand, even by the sale of his sacrificial vessels, he was sent to Núrpur accompanied by a Sikh army and obliged to give up the fort. During the night, however, he contrived to effect his escape into the neighbouring state of Chamba, where rallying his subjects he made a desperate attempt to recover his birth-right. But the tactics and resources of the simple hill chief were no match for the disciplined skill and veteran battalions of Ranjít Singh. He was beaten and forced to fly in disguise through unfrequented mountain paths, to British territiory on the east of the Satlaj.

In December 1816 Rája Bír Singh was at Lúdhiána plotting with Sháh Shúja, the ex-King of Kábul, against the Government of Ranjít Singh who considered their machinations of sufficient importance to be matter of correspondence with the British Agent. Bír Singh was advised to leave Lúdhiána, and was told that while we allowed him an asylum within our territories he could not make use of his security to endanger the peace of other countries. After this intimation, the exiled Rája retired to Arkí, the capital of the petty hill State of Bhágal. Here he lived ten years in constant correspondence with his *wazírs*, and never abandoning the hope of ultimate success. In A. D. 1826, encouraged probably by the dangerous illness of Ranjít Singh, the Rája determined on another struggle for his principality. Starting in the garb of a *faqír*, he reached Fatah-

* In 1811 he had sent an army into the hills to collect tribute, and on this occasion the fort of Kotila fell into his hands, the Soleria commandant, who had successfully resisted Sansár Chand, being rewarded with a *jágír* in the Bári Doáb.

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Acquisition of the district by Ranjit Singh.

pur, a village of Núrpur bordering on Haripur. The village functionary, a man called Dhiára, recognised the Rája in spite of his disguise, and immediately gave intelligence to the Sikh Commandant at Núrpur; and news was sent by express to Lahore that the hills were in rebellion. When the arrival of their chief was known the military population rose to a man and joined Bír Singh's standard. The fort was invested; but within a week succour arrived in the person of Desa Singh at the head of an overwhelming force. Bír Singh a second time was obliged to seek refuge in Chamba; but the Chamba Rája, having a salutary fear of the Khálsa power, gave up the fugitive prince, who for the next seven years languished in captivity in the fortress of Gobindgarh at Amritsar. Bír Singh's wife was sister to Chart Singh, the Chamba chief, and resided with her brother. At her solicitation, and in remorse for his own conduct, Chart Singh ransomed his brother-in-law at the price of Rs. 85,000. Ranjít Singh then renewed his offer of a *jágír*, assigning Kathlot, worth Rs. 12,000, a fertile district on the Rávi, but outside the hills, for the Rája's support; but Bír Singh would not condescend to receive anything. His queen and infant son still lived at Chamba, and were not above accepting a monthly stipend of Rs. 500. But Bír Singh took up his residence at Dhamtal, a religious shrine of great repute on the edge of the plains, and the open refuge of those in trouble and distress. The last days of this prince are worthy of his character and career. In A.D. 1846, when the British and the Sikhs met in hostile array on the Banks of the Satlaj, Bír Singh again raised the standard of revolt and besieged Núrpur. The excitement was too much for a frame broken by age and the vicissitudes of fortune; and he died before the walls of the fort, with the consolatory assurance that his enemies were overthrown and his wrongs avenged.

Datárpur was the next to fall. In A.D. 1818 Gobind Chand, Rája of Datárpur, died, and his son was held in durance until he consented to yield up his territory, taking in exchange a *jágír* grant. Amidst this wreck of hill principalities Síba alone remained comparatively unhurt. Ranjít Singh, at one time had doomed it to destruction, but the Sikh minister Rája Dhián Singh had obtained in marriage two princesses of the Síba family, one the daughter of the reigning chief, Gobind Singh, and the other the daughter of his brother, Mián Devi Singh; and through his interest Síba escaped with a yearly tribute of Rs. 1,500, and the surrender of the principal fort to a Sikh garrison. The country, however, was divided between the two brothers, territory worth Rs. 20,000 (subject to tribute) being given to the Rája, and *talúka* Kotila worth Rs. 5,000, unconditionally to Mián Devi Singh. It remains to mention Kotlehr which had, for a long time past, maintained a precarious existence. In the time of the Katoch chief Ghamand Chand, grandfather of Sansár Chand, the *talúka* of Chaukí, forming half of the principality, had been annexed to Kángra, and during the period of Sansár Chand's power, the Rája became entirely dispossessed. When Sansár Chand was pressed by the Gurkhas, the Rája of Kotlehr took advantage of his embarrassment to recover the fort of Kotwál Bár, a hereditary stronghold on the second range of hills overhanging the

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...aj. In 1826, the Sikhs laid siege to this place. For two months ...siege was maintained without success, the Rája commanding the ...rrison in person. At last the Rája was promised a *jágír* of ... 10,000, and on this inducement surrendered the fort. His family ...oys the *jágír* to this day.

History from the death of Sansár Chand.

Rája Sansár Chand died in 1824. Twenty years before, he ...s the lord paramount of the hills, and at one time a formidable ...al to the power of Ranjít Singh himself. But he had fallen by ... own rapacity and violence, and long before his death had sunk ...o the position of an obsequious tributary of Lahore. In 1819, ...oorcroft the traveller describes him as poor and discontented, and ...spicious of the designs of Ranjít Singh. His son, Anrúd Chand ...cceeded him, the Sikhs exacting a *lakh* of rupees as the fee of ...estiture. In 1827-28 Anrúd Chand, having visited Lahore, Ranjít ...gh preferred a request on behalf of Híra Singh, son of the minis... Dhián Singh, for the hand of his sister. Surrounded by Sikhs ...the Lahore capital, the Katoch chief pretended to acquiesce, and ...urned homewards. His mind, however, was made up, and seeing ... folly of resistance, he determined to sacrifice his kingdom, and ...ive an exile from his native hills, rather than compromise the ...our of his ancient house. There were not wanting councillors ...n of his own household, who advised him to keep his country, ... submit to the disgrace. But the young prince was inexorable; ... crossed the Satlaj with all his household and retainers, and sought ...efuge from oppression within British territory. Ranjít Singh ... his ministers were foiled and enraged; but the person and honour ...the Katoch Rája were safe beyond their reach. His country lay ...enceless at their feet, and was immediately attached in the name ...the Khálsa. To persons unacquainted with the prejudices of ... hills, it may appear unaccountable, that a kingdom, country, ...e, kindred and friends, should be deliberately relinquished, in ...er to maintain a point of etiquette. The family of Dhián Singh ...re Rájpúts legitimately descended from the royal house of Jammu; ... it appears scarcely an act of presumption that he, the power... minister of Lahore, with no blot on his escutcheon should aspire ...obtain a Katoch princess for his son. But by immemorial practice ...ong the hill cheifs, the daughter of the Rája can only marry one ... equal rank with her father, and any chief who should violate this ...le would most assuredly be degraded from his caste. Dhián Singh ...s not a Rája, that is to say, he was not the hereditary chief of a ...ll principality. He could not boast of a title handed down through ...hundred ancestors, and though he was a Rája by favour of Ranjít ...gh, his rank was not admitted among the proud and ancient high...nders. Shortly after reaching Hardwár, his chosen retreat, Rája ...rúd Chand married his two sisters to Sudarsen Sáh, Rája of Garh...l, and at the close of the year died of paralysis. His son Rája ...nbír Chand resided for some years with the rest of the family at ...ki, which had before been the refuge of Bír Singh the exile Rája ... Núrpur; but in 1833 he accepted from Ranjít Singh a *jágír* in ... *pargana* of Mahal Mori worth Rs. 50,000, which was offered at ... intercession of the British Resident at Lúdhiána.

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History from the death of Sansár Chand.

Besides this wholesale seizure of entire principalities, other neighbouring states were mutilated and deprived of their fairest possessions. The most prominent instance was Chambá. The greater portion of this state consists of steep rugged mountains, yielding a scanty revenue, and not worth the cost and trouble of occupation. To the uninviting character of the country Chambá owes her present independence. But there was one part of the territory which equalled in richness the most eligible districts in the hills. This was *taláka* Rihlu, an open and accessible plateau stretching far into the valley of Kángra, of which indeed it formed a natural portion. The possession of this tract had always been a bone of contention. The Mughals appropriated it as an Imperial appanage, and on the decline of their power, the Chamba chief re-asserted his hereditary claim. When Sansár Chand rose to eminence he attempted to seize it, but Rája Rai Singh of Chamba advanced in person to the defence, and lost his life in the battle-field of Nerti, a frontier village. A cenotaph has been erected on the spot where the Chief fell, and an annual fair, attended by thousands, is celebrated there on the anniversary of his death. Sansár Chand succeeded only in retaining a few of the border villages, but Ranjít Singh, after the cession of the fort of Kángra, annexed the whole *taláka*; and from the Sikhs it has descended to us and forms a part of the district of Kángra proper. Chamba keeps the rest of her territory, subject to a yearly tribute. Thus fell, and for ever, these petty hill dynasties, one at least of which had endured for 2,000 years. While our ancestors were unreclaimed savages, and the Empire of Rome was yet in its infancy, there was a Katoch monarchy, with an organized government at Kángra. In 1813 the work of demolition began, and in 1828 Ránjít Singh was absolute master of all the lower hills between the Satlaj and the Rávi.

The fate of the Kángra princes is a remarkable contrast to the fortunes of the hill chiefs across the Satlaj.* There the British power delivered the country from the yoke of the Gurkhas and restored the native princes without exception to independence. The knowledge of this generosity made the dethroned chieftains of this district look forward with anxious hope to the coming of the British rule, and converted them into desperate and discontented subjects, when they found that the English Government intended its conquest for itself. So strong was this feeling of disappointment, that three of the Kángra princes, as will be hereafter related, actually rose in insurrection during the last Panjáb war in 1848-49.

The district was visited by both the English travellers Forster and Moorcroft, during the period of native rule. Forster passed through it in 1783. His book of travels gives a vivid idea of the country at that time; the enthusiastic loyalty with which the people of one petty state welcome their Rája returning to his capital from a foray on a neighbour; the dread with which another Rája is regarded, who amuses himself by having offenders torn to pieces by elephants in front of his palace; the wonderful prestige of the Sikh horsemen, by whom Nádaun and Harípur were then overrun. At

* See Gazetteer of Simla.

the approach of two solitary plundering Gurcháras the gates of a castle fly open, and the best of every thing is humbly placed at the disposal of the intruders. Moorcroft was in the district in 1820. He mentions that fine rice was then selling at Baijnáth for 36 *pakka sers* per rupee; coarse rice at 48; wheat at 40; yet there had been a poor harvest. Cattle fetched from four to six rupees a head. These prices are little more than *half* those which have prevailed during the last twenty years.

Sikh wars, and establishment of British Rule.

The first Sikh war ended in March 1846 in the occupation of Lahore and the cession to the British Government of the Jalandhar Doáb and the hills between the Satlaj and the Rávi. The occupation of this district, however, was not entirely unopposed. Notwithstanding the successes of the British arms and in despite of the treaty dictated at Lahore, the commandant at Kángra, relying on the time-honoured prestige of the fort, refused to surrender. The garrison at Kotla also followed his example. The British Resident came up in haste, and Díwán Dínanáth, the minister at Lahore, exercised both supplication and menace. But not until after a delay of two months when a British brigade had invested the fort, did the resolution of the Sikh governor give way, and he then agreed to evacuate, on condition of a free and honourable passage for himself and his men. After the surrender of the fort, a native infantry regiment was sent to garrison it, and a detachment of eighty men, under a European officer, was posted at Kotla. A full corps of the line was also stationed at the Fort of Núrpur, and orders were received to raise a local regiment from the military population of the hills. For civil management, the whole of the hill tract between the Satlaj and Rávi (excepting the Jaswan valley) was constituted a separate district, of which Lieutenant Lake, Assistant Commissioner, was placed in charge.

At the beginning of 1848, the hills were supposed to be sufficiently peaceable to permit of a reduction of the military force. The line regiment in occupation of Kángra was removed altogether, and the hill corps, then organized and disciplined, was directed to receive charge of the fort. The garrison at Núrpur was also reduced to three companies, detached from the head-quarters of the regiment at Hájípur. When, however, in April of the same year, the Multán insurrection broke out, and the second Sikh war began, three companies of the line were ordered immediately from the 28th Regiment at Hushiárpur to garrison the fort of Kángra, and the hill regiment went back to their cantonment in the valley. As the insurrection spread in the plains emissaries from the leaders of the rebellion were sent into the hills, inciting the hill chiefs to rise against the British Government, and promising them restoration to their hereditary kingdoms if the rebellion should prove successful. Disappointed at the conduct of the Government towards them, the hill Rájas were all disaffected; and the Sikh overtures were favourably received, and promises of assistance were exchanged. At the end of August 1848, Rám Singh, a Pathánia Rájpút, and son of the minister of the ex-Rája of Núrpur, collected a band of adventurers from the neighbouring hills of Jammu, suddenly crossed the Rávi, and threw himself into the unoccupied fort of Sháhpur. That night he received a congratulatory deputation from the neighbourhood, and proclaimed by beat of drum that the English rule had ceased, that

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Dalip Singh was the paramount power, and that Jaswant Singh, son of Rája Bír Singh, was Rája of Núrpur and Rám Singh his Wazír. The news of this insurrection reached Hushiárpur before it arrived at Kángra, and a small force at once hastening to the spot invested the fort. During the night, the rebels fled and took up another position on a wooded range of hills close to the town of Núrpur. Shortly afterwards, Mr. J. Lawrence, the Commissioner, and Mr. Barnes the District Officer, came up with reinforcements. The position was stormed, Rám Singh routed, and obliged to seek shelter in the camp of the Sikhs at Rasúl. During his occupation of the hill, he was joined by about 400 men from the surrounding villages, some of them Rájpúts of his own family, but principally idle, worthless characters who had nothing to lose.

In November of the same year, a band of four or five hundred plundering Sikhs under Basáwa Singh besieged the fort of Pathánkot in the Gurdáspur district, and before this insurrection was finally quelled, intelligence was received that the Katoch chief had raised the standard of rebellion in the eastern extremity of the district. The Deputy Commissioner of Kángra, who had proceeded to Pathánkot, was ordered to retrace his steps as fast as possible, escorted by three companies of the hill regiment. In the meantime the hill Rájas of Jaswán and Datárpur, and the Sikh priest, *Bedi Bikrama Singh*,* encouraged by this example, spread revolt throughout the length of the Jaswán valley, from Hájípur to Rúpar. Mr. Lawrence, the Commissioner, with a chosen force, undertook their chastisement in person. Meanwhile the proceedings of the *Katoch Rája* became more clearly defined. He had advanced from Mahal Mori to Tira, the fortified palace of his ancestors, and had taken possession of the neighbouring forts of Riyah and Abhemanpur, from which the cannon and ammunition of the old Sikh garrisons had not been removed. A salute of twenty-one guns was fired from the rampart of Riyah, and the people were *informed* that their hereditary chief had again assumed control of his dominions. The district officer used every exertion to bring the Rája to his senses, offering still to procure him the pardon of Government and restitution of his *jágír*, if he would disband his forces and return peaceably to Mahal Mori. But his good offices were rejected, and on the 3rd December, when the detachment from Pathánkot was within ten miles of Tíra, intelligence was brought that an army of 800 Katoch followers had crossed the river, and intended to attack it on the march. Soon afterwards the insurgent force was descried on the opposite bank of a broad ravine, and there was scarcely time to collect the men, and select a position when it advanced to the attack. The insurgents were met by a well-directed volley; their leader was wounded, and after a short engagement they retreated and were chased by the British detachment to within a few miles of Tíra. Two days afterwards the Rája's followers deserted him, and he sent over word to the British camp that he was willing to give himself up. Next morning he was taken prisoner; the Fort of Riyah was dismantled, and four pieces of ordnance were seized.

* See *Gazetteer* of Hushiárpur.

Simultaneously with the overthrow of the Katoch Rája, the force under Mr. Lawrence swept up the Jaswán Dún. The Datárpur Rája was made prisoner without a blow. The Jaswán Rája offered resistance. His two positions, one at Amb and the other at Kharot, were attacked together, and carried with some little loss. The Rájas were arrested, and their palaces fired, and plundered. Bedi Bikrama Singh, frightened by these proceedings, fled to the Sikh camp of Sher Singh. His *jágírs* were attached, and his forts and palaces razed to the ground.* All, however, was not yet over. In January 1849, Rám Singh persuaded Rája Sher Singh to give him two Sikh regiments, each 500 strong, to make a second irruption into the hills. He took up a strong position upon the Dúla heights, a ridge which overhangs the Rávi and presents towards the plains, the quarter from which an assailing force must proceed, a series of perpendicular blocks of sandstone varying from 50 to 100 feet high, and each forming in itself a strong and almost impregnable position. A force of all arms under General Wheeler, marched to the attack, and the rebels were driven from their fastness with considerable slaughter, though not without loss to the British force. After the victory of Gújrát and the annexation of the Panjáb order was speedily restored. The insurgent chiefs were banished to Almora. Rám Singh was transported to Singapur, every leader of note except a Katoch Sirdár called Pahár Chand was pursued, arrested, and placed in confinement, and Kángra subsided into a tranquil British province.†

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The Mutiny.

The following accounts of the events of 1857 is taken from the Panjáb Mutiny Report. The peculiarities of this district are its mountainous nature, the number of rivers and streams that traverse it, and the number of petty chieftains and hill forts which are dispersed over its area,—the first two causes combining to make communication difficult and uncertain, and the last rendering it imperative, especially in times of anxiety like those under review, that the district officer should be kept well informed of every event occurring anywhere. Very much of its tranquillity depends on the preservation of the two strong fortresses of Kángra and Núrpur. "He who holds the fort (of Kángra)," say the country people, "holds the hills." Major Taylor, the Deputy Commissioner, was compelled to entertain a very large number of men to watch the ferries and the *nakahs* or hill passes, and his anxiety was further increased by the manifestation in two instances of an uneasy feeling among the hill chiefs. The first was by Rája Partáb Chand of Tíra, who seemed inclined to raise troops on his own account. Major Lake with great promptitude removed the Katoch *thánadár* of Tíra, who was one of his adherents, and substituted a Muhammadan, who afforded constant and true information regarding the Rája's movements, and no outbreak took place. There was, however, one petty rising originated by a pretender, of unknown origin, to the extinct title and kingdom of the late Rai Thákur Singh of Kúlu. Under the

* See *Gazetteer* of Hushiárpur.

† The foregoing account is abridged from Mr. Barnes' Settlement Report. It has led somewhat beyond the boundaries of this district. But it appeared more symmetrical to trace out here the history of all the Katoch chieftains, rather than divide it between the *Gazetteer* of this district and that of Hushiárpur.

Chapter II. History. The Mutiny.

impression that British power was annihilated, this person endeavoured to excite a rising against Gyán Singh, the rightful heir, among the people of Kúlu and Seoráj. Major Hay, Assistant Commissioner at Kúlu, had, however, been on the watch, and on the first overt act apprehended the *soi-distant* Partáb Singh, and executed him, with five of his chief men. Sixteen other conspirators were imprisoned by the same commission. A large store of powder and arms found in his fort, most of which seemed to have been long buried there, was destroyed.

A great impression was made upon the people by the energy evinced by Majors Lake and Taylor in occupying the Kángra fort. This step was taken early on the morning of May 14th, when a party of Captain Younghusband's *sher-dil* (or lion-hearted) police were marched into the citadel. This was further defended by a howitzer taken from the fort below. The bulk of the treasure was at the same time sent into the citadel, and the remainder lodged in the newly-fortified police station. Every house in Dharmsála was guarded by a detail of police or new levies, a part of which was also detached as the jail guard. The post-office was brought under a strict surveillance, the ferries and passes guarded, and all vagrants seized and brought before the magistrates for examination. When information of the mutinies of the native troops at Jhelam and Siálkot reached Kángra, Major Taylor disarmed the left wing of the 4th Native Infantry with the aid of the men of the police battalion, and marched 34 miles the same night, with a part of the same body and some Sikh cavalry, to Núrpur to disarm the right wing of the same regiment stationed at that place. The men had, however, voluntarily surrendered their arms to their commanding officer, Major Wilkie, at his simple request, before Major Taylor could arrive. Regarding this Major Lake very truly observes that it was "one of the most remarkable episodes of this eventful mutiny, and one which contrasts most favourably with the horrible outrages recorded elsewhere."

Formation of the district and its sub-divisions.

The head-quarters of the district were first fixed at Kot Kángra. There were many reasons which made the selection appropriate. There was a garrison in the fort, and a populous town ensconced under the walls; but above all, there was the prestige attaching to the name. The same spot which had ruled so long the destinies of the hills still continued to remain the seat of local power. As time went on, however it was found that outside the fort, which was fully occupied by the garrision, there was no sufficient room on the high ground for a civil station even, much less for a military cantonment, and the low ground near the rice-fields would have been very unhealthy. A cantonment was wanted for the hill regiment which Government was recruiting in the district, and some waste land on the slope of the Dháola Dhár was selected for the purpose. The spot had been best known as Dharmsála, from an old building of that kind which existed there, so the name was transferred to the cantonment. The officers of the regiment built themselves houses, and their example was followed by some of the civil officers, who got away from Kángra to Dharmsála whenever they could, attracted by the many advantages of the latter place in point of climate and beauty of scenery. At length, in March 1855, the civil head-quarters of

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Formation of the district and its sub-divisions.

the district were moved to Dharmsála, only the *tahsíldár* of the *pargana* being left at Kot Kángra. At this time, in addition to a small *bazár* which sprang up near the lines of the native regiment, and a few Gaddí peasants' houses scattered here and there in the forest, Dharmsála contained only some seven or eight European houses, of which about half were in the higher ground commonly known as Bhágsú.

As at first formed the district extended to the Rávi within the hills, and in the plains included 83 villages at the head of the Bári Doáb and extending from the foot of the hills to Pathánkot, which had been included in the cession of 1846. These villages belong entirely to the plains. They do not constitute an original portion of the ancient hill principality of Núrpur, nor at cession of the hills did they at first appertain to the jurisdiction of Kángra. But on the demarcation of the boundary between British territory and the dominions of Mahárája Dalíp Singh, the villages, for sake of compactness, were made over to us. After annexation, when the whole Punjáb fell under British rule, these villages clearly belonged to the district of Gurdáspur; and accordingly in 1852, after the completion of the Settlement, they were transferred; while in 1861 the hill *talúkas* of Kandi and Shábpur belonging to the Núrpur *pargana,* and lying between the Rávi and the Chaki, a tributary of the Biás, were made over to the same district, in order to connect it with the sanitarium of Dalhousie. In the same year (1862) considerable changes were effected in the internal sub-division of the district. As arranged at the time of the first Settlement of land-revenue, the head-quarters of *tashíl* sub-divisions were fixed at Kángra, Núrpur, Harípur and Nádaun. The head-quarters of the two *tashíls* last named were now transferred to Dehra and Hamírpur. From the old *tashíl* of Harípur, the *talúka* of Rámgarh was transferred to the Kángra jurisdiction; and the *talúkas* of Changar Balihár, Kaloha and Garli were transferred from the old Nádaun *tahsíl* to the *tahsíl* of Dehra. The Nádaun *tahsíl* has since gone by the name of Hamírpur, the name of the place to which its head-quarters were moved. In this way these two *tahsíls* were made more equal in size, more compact, and with their head-quarters more in their centres; there were also other reasons for the change, for Harípur was out of the way, being off the high road to the plains, and the town of Nádaun was in the middle of the *jágír* of Rája Jodhbír Chand, who about this time was invested by Government with the civil charge of his own territory. *Pargana* Kángra, originally large, had now been increased by the addition of *talúka* Rámgarh. It had always given much the most work, as it contains the richest tracts in the district; and this had so much increased that in 1863 it was found necessary to take a *náib-tahsíldár* from *pargana* Hamírpur, and to give him detached charge of the eastern part of the Kángra *pargana.* At first he was stationed at Bhawárna, but in 1868 he was moved to the new station of Pálampur in the centre of the tea-growing tract. Finally, in 1867-68, the *talúka* of Bassí Bachertú, a long strip of country extending into the heart of the Kahlúr territory, was restored to that State at a tribute equal to the land-tax then demandable. Shortly before the Sikhs ceded the Jalandhar Doáb to the British Government, the Kahlúr

Chapter II. History.

Rája had been compelled to grant this *talúka* in *jágír* to Sardár Lehná Singh, the Sikh governor of the hills; so on the principle which was followed of giving back to the hill chiefs nothing which the Sikhs had taken, it had been treated as a *jágír* held of the British Government, and therefore a part of the Kángra district.

Old sub-divisions.

The *tahsíls* of Núrpur and Harípur as orginally constituted contained little more than the areas of the old principalities after which they are named; while the Kángra *tahsíl* comprised, with few exceptions, that circuit of country which had been under the immediate jurisdiction of the fort. The large size of the Katoch dominions led to the separation of the Nádaun *tahsíl*, which was a new sub-division. In every *pargana* is comprised a number of minor sub-divisions called *talúkas*. These *talúkas* are of very ancient origin contemporaneous probably with the first occupation of the hills. They all bear distinctive names, and their boundaries usually follow the natural variations of the country. Political or arbitrary considerations have seldom been allowed to interfere. A *talúka* in the plains is liable to constant alteration, and the ruler of to-day effaces the marks set up by his predecessor; but the bounds of a hill *talúka* remain unchanged as the physical features which suggested them. Each *talúka* has its peculiar characteristics. In some instances, however, natural landmarks have been disregarded. *Talúka* Kotla, so called after the fort, is a circle of villages detached from surrounding divisions and assigned in former times for the maintenance of the garrison. *Talúka* Rihlu, though a natural part of the Kángra valley, has distinct boundaries, because it belonged to a separate principality. *Talúka* Rájgíri, as first constituted, contained only thirty-eight villages; in the time of the emperors the number was increased to fifty-two by arbitrary encroachments on neighbouring *talúkas*. The *talúkas* as they at present stand have been detailed in Chapter I. On the subjects of *talúkas*, Mr. Lyall writes:—

"None of these changes involved any infraction of *talúka* boundaries, which remained just as Mr. Barnes fixed them. I have made two or three changes in the course of revision of Settlement, but only for very good reasons. For instance, in *pargana* Hamírpur I transferred *tappa* Sola Singhi from *talúka* Nádauntí Khálsa to *talúka* Kotlehr, because it is almost separated from the former by the Nádaun *jágír*, and runs with *talúka* Kotlehr, to which it anciently belonged. Again, in *pargana* Kángra, for similar reasons, *mauza* Mant was transferred from *talúka* Santa to Rihlu and Lanod from Pálam to Bangáhal: the last-named village was, in some of Mr. Barnes' papers, classed as belonging to Pálam, and in some as belonging to Rájgiri; by situation, character and ancient history it belongs to Bangáhal. It is, I think, important that these *talúka* boundaries should be recognized and respected in all administrative arrangements. The peasant proprietors of the hills, who are a mixture of every caste and class, have strong local feelings or prejudices, which assist them in working together. To be of the same *talúka* is felt to be a considerable bond of union among the headmen of villages; this is a sentiment which should be fostered, as it may be very useful hereafter."

List of District Officers.

The table at the top of the next page shows the officers who have held charge of the district since annexation.

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List of District Officers.

Name of Officer.			From	To
Lieutenant Edward Lake	...	...	Annexation	January 1847
Mr. G. C. Barnes	...	...	February 1847	1851
,, E. C. Bayley	...	...	1852	1853
,, T. D. Forsyth	...	...	1853	1854
,, F. H. Cooper	...	...	1854	1855
Major E. Lake	...	...	1855	1856
Mr. R. Jenkins	...	...	1856	9th January 1857
Major R. Taylor	...	...	April 1857	28th August 1860
Mr. R. Saunders	...	...	September 1860	3rd September 1861
Major T. W. Mercer	...	...	October 1861	18th March 1863
Mr. P. Egerton	...	...	April 1863	15th December 1863
Colonel R. Young	...	...	1864	1865
,, C. E. Elphinstone	...	...	1865	3rd October 1866
,, J. E. Cracroft	...	...	4th October 1866	4th February 1867
Major E. Paske	...	...	5th February 1867	27th April 1869
Mr C. P. Elliot	...	...	7th May 1869	22nd November 1869
Major E Paske	...	...	23rd November 1869	26th December 1869
Captain A. Harcourt	...	...	27th December 1869	11th April 1870
Lieutenant-Colonel T. W. Mercer		...	12th April 1870	8th March 1872
Major E Paske	...	...	9th March 1872	19th October 1875
Mr. J. G. Cordery	..	..	25th October 1875	5th November 1875
,, W. Coldstream ...	...	...	16th November 1875	24th January 1876
,, J. G. Cordery ...	...	...	25th January 1876	18th July 1877
,, J. D. Tremlett ...	...	...	21st July 1877	31st January 1878
Colonel C V. Jenkins	...	...	28th February 1878	Up to date.

Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. In the following table the Imperial revenue of the district is approximately compared for four years, succeeding each other at intervals of a decade:—

Imperial Revenue, 1851-52, 1861-62, 1871-72, 1881-82.

Years.			Land Revenue.		Salt and Customs.	Excise (Spirits)	Opium and Drugs.	Assessed Taxes.	Stamps	Miscellaneous
			Proper	Fluctuating						
1851-52	...	...	8,11,522*	6,307	......	11,468	3,628	......	5,029	2,644
1861-62	...	...	7,83,986†	3,555	......	27,483	7,752	..	19,995	......
1871-72	...	...	6,15,053‡	8,608	......	31,903	8,755	5,855	44,404	......
1881-82	...	..	6,13,480	3,009	.. ...	18,701	14,359	7,170	66,791	4,204

* Including Rs 1,26,987, tribute.
† Presumably includes tribute.
‡ Includes Rs 5,500 tribute.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each *tahsil* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881:—

Percentage of total population who live in villages		Persons	96·65
		Males	96·44
		Females	97·13
Average rural population per village			1,046
Average total population per village and town			1,075
Number of villages per 100 square miles			8
Average distance from village to village, in miles			3·80
Density of population per square mile of	Total area	Total population	81
		Rural population	78
	Cultivated area	Total population	764
		Rural population	738
	Culturable area	Total population	545
		Rural population	527
Number of resident families per occupied house		Villages	1·34
		Towns	1·55
Number of persons per occupied house		Villages	6·54
		Towns	5·64
Number of persons per resident family		Villages	4·87
		Towns	3·65

In his district report on the Census of 1881, the Deputy Commissioner wrote as follows:—

"From Núrpur to Pálampur the population is very dense, and in the valley which stretches from Sháhpur to Baijnáth, it must be at least 400 to the square mile, which is very high for a tract so purely agricultural. But in other tracts it is necessarily scattered owing to the nature of the country. The district is a very hilly one, and numerous spurs extend in all directions from the great snowy range (Háunli or Dháola Dhár as it is called.) Hence, with the exception of a few towns, the people mostly live in detached hamlets which they build among the fields they cultivate. The extensive use of manure for the fields renders it necessary that they should live on the spot, as the labour of carrying is necessarily so great in such a hilly country. Even where the villager does not himself live on the fields he will usually build his cattle-shed there, so as to have the supply of manure close at hand. The abundance of wood available obviates the necessity of using dung as fuel, while in many places the soil is too barren to yield good crops without artificial stimulus."

Thus the "village" of the Census statistics represents the fiscal rather than the social unit of habitation. The fiscal "village" of Kángra, as will be more fully explained in the paragraphs which deal with the land tenures of the district, has very little resemblance to the villages of the plains. Among other points of difference to

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Distribution of population.

be noted hereafter, one which most strikingly arrests attention is the absence of a common village site (*abádí*). The dwellings of the hill people are scattered promiscuously over the country, each family living upon its own holding in a state of isolation from the other families which are grouped with it into a fiscal circuit. Some of these circuits are small; others are of considerable extent and embrace a considerable population; but even in the largest it is rare to find an aggregation of more than a few houses upon any one spot. Again, the average population per square mile of total area is, in the case of this district, a peculiarly false measure of the pressure of the population on the soil. Only 539,179 acres (according to Mr. Lyall's measurement), or 842 square miles of the total area of Kángra proper are under cultivation. The pressure therefore upon the cultivated area exceeds the rate of pressure in Jálandhar, the most densely populated, and perhaps the best cultivated district in the Punjáb. With respect to the distribution by houses and families, the Deputy Commissioner wrote, when discussing the Census of 1881 :—

"The word 'house' as used in the Census cannot, for this district at least, be regarded as having much statistical value. It would be very misleading to quote it in the usual sense as showing the actual number of buildings in existence. The definition of a family as being those who eat at the same *chúlha* seems quite satisfactory. In many of the hamlets it is customary for different members of the family as they marry to occupy or build a little cottage close to the others, but though they often have a common courtyard, yet it seems customary in this district for them to have their separate *chúlhas*. In former times the family bond appears to have been much closer than now-a-days. In the times of Mr. Barnes it was customary for the head member of the family to be entered as owner of the lands, though many others were entitled to shares. But this is no longer the case, and as soon as the younger brothers come of age they will separate from the family."

Migration and birth place of population.

Table No. VI shows the principal districts and states with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsíls*. Further details will be found in Table XI and in Supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report.

Proportion per mille of total population.		
	Gain.	Loss.
Persons	49	50
Males	49	49
Females	49	51

The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 36,334, of whom 18,915 are males and 17,419 females. The number of people born in the district and living in other parts of the Punjáb is 36,621, of whom 18,730 are males and 17,891 females. The figures in the statement at the top of the next page show the general distribution of the population by birthplace.

The following remarks on the migration to and from Ráwal Pindi are taken from the Census Report :—

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Statistical.

Migration and birth-place of population.

Born in	Proportion per mille of resident population.								
	Rural Population.			Urban Population.			Total Population.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district ...	956	953	954	819	888	849	950	950	951
The province ...	994	989	995	912	954	931	991	994	993
India	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000
Asia	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000	1,000

"In Kángra the density of rural population per square mile of culturable area is higher than in any other Punájb district except Simla; but the mountain sides afford pasture to numerous flocks and herds, and the carrying trade with Central Asia contributes to the means of the people. The population is largely indigenous, 95 per cent. of the villagers being born in the district; and interchange of population is confined to the neighbouring districts and states. The contrast between the proportion of males among the emigrants to and immigrants from Simla respectively, show strikingly how temporary is the one and how reciprocal the other movement; while the same test shows the relative nature of the migrations to and from the over-crowded district of Hushiárpur to be exactly the reverse, the emigration being reciprocal, and the immigration not temporary indeed but permanent. The migration to and from the hill states is apparently largely permanent. The immigration from Chamba, however, which forms a considerable proportion of the whole, is chiefly periodic The immigration from Kashmír is doubtless a result of the late terrible famine which has desolated that country; and the moderate percentage of males shows how largely whole families must have fled from starvation. The permanent colonies of Kashmír shawl-weavers at Núrpur and Tiloknáth have almost disappeared with the falling-off in the trade."

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881.

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals ...	1855	718,955	391,389	327,566	79
	1868	743,882	393,571	350,311	82
	1881	730,845	380,867	349,978	81
Percentages.	1868 on 1855 ...	103·5	100·6	106 9	105
	1881 on 1868 ...	98 2	96 8	99 9	99

But much doubt attaches to the figures of both the earlier enumerations. The Deputy Commissioner, in his Census Report for 1881, when quoting the figures of 1855, makes the population of the district (excluding Láhaul and Spiti) as 693,828, as follows:—Kángra, 178,507; Dehra, 70,807; Núrpur, 147,445; Hamírpur, 214,875; Kúlu and Plách, 82,189; while the remarks below show that the figures of 1868 are not free from suspicion. In July 1850 Mr. Barnes took a Census of Kángra proper, the results of which

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Statistics

Increase and decrease of popul

Year.	Persons	Males.	Females.
1881	730,8	380,9	350,0
1882	729.9	379.9	350,0
1883	728.9	379,0	349,9
1884	727,9	378,0	349,9
1885	726 9	377,0	349,9
1886	725,9	376,1	349,8
1887	724.9	375,1	349,8
1888	723,9	374,2	349,8
1889	722,8	373,3	349.8
1890	722,0	372,3	349,8
1891	721,0	371,4	349,7

are given below. It will be seen that the annual decrease of population per 10,000 since 1868 has been 25 for males, one for females and 14 for persons. Supposing the same rate of decrease to hold good for the next ten years, the population for each year would be, in hundreds, as shown in the margin.

But it is very doubtful how far the decrease is real, as the figures of 1868 cannot be trusted. The decrease in urban population since 1868 has been much larger than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 83 for urban, and 98 for total population. The populations of individual towns at the respective enumerations are shown under their respective headings in Chapter VI. Turning from the district as a whole to its component parts we have the following figures :—

Comparative statement of population, 1850, 1855, 1868, *and* 1881.

Tahsil		1850	1855	1868	1881
Kángra	...	154,599	181,066	211,165	218,588
Núrpur	...	139,252	148,992	127,368	105,244
Dehra	...	87,099	91,833	126,294	121,423
Hamírpur	...	203,577	214,875	180,132	176,609
Kángra proper	...	584,427	636,766	644,959	621,864
Kúlu and Plách	...	...	82,189	89,914	100,259
Láhaul	...	...	2,535	5,970	5,860
Spiti	...	...	2,087	3,039	2,862
Total	...	...	723,577	743,882	730,845

The figures here given for 1868 are taken from the *tahsíl* abstracts of that year. But if the population of the separate villages now included in each *tahsíl* are taken from the registers still existing in the district office and added together, we have the following results for the population of 1868 :—Kángra, 211,161 ; Núrpur, 127,368 ; Dehra, 133,535 ; Hamírpur, 166,913 ; Kúlu with Láhaul and Spiti, 89,913 ; total, 728,890, or some 15,000 less than the published totals. As for the figures of 1850 and 1855, apart from the uncertainty already noticed, the changes in boundaries noticed at the end of Chapter II make any detailed comparison unprofitable. The population of Basí Bachertú, Sháhpur, and Kandi, which were included in 1850 and 1855, is stated to have been 41,754 souls in 1868. Assuming, for the purpose of comparison, that this number has remained constant throughout, we have for the total population of Kángra proper the following figures :—

In 1850	.. 542,673	In 1868	.. 644,959
„ 1855	.. 595,012	„ 1881	.. 621,864

Chapter III, A.

Statistical.

Increase and decrease of population.

There is thus shown to have taken place an increase of [illegible], or 9·64 per cent. between 1850 and 1855; and a further increase between 1855 and 1868, of 49,947 or 9·21 per cent., giving a total increase, between 1850 and 1868, of 102,286, or 18·85 per cent. The increase shown between 1850 and 1855 may appear, and probably is, somewhat excessive; but that the early years of British rule were marked by a great addition to the population is not to be questioned. The return of Rájpúts in 1849 who had been previously employed in the Sikh army would alone account for the addition of some thousands to the population. The fluctuations since 1868 are thus discussed by the Deputy Commissioner in his Census Report for 1881:—

"The increase of population in the Kángra *tahsíl* is chiefly due to the extension of tea cultivation, as a large number of coolies are employed in the various plantations, European as well as native; whilst the large decrease in the Núrpur *tahsíl* is partly accounted for by the decay of the shawl trade, and partly by the town (which was formerly a very large one and largely populated) having been of late years almost entirely deserted.

"The decrease in the Dehra and Hamírpur *tahsíls* may be partially accounted for by the late war in Kábul, as the chief number of our recruits in this district are taken from those *iláhas*; it is also an unhealthy part of the district. In the Kúlu *tahsíl* there is an increase, which is very large, and may arise from some mistake in the number given at the former Census; but there is no doubt that the climate of those parts is, as a rule, salubrious, and that the rate of mortality here is far less than in the southern parts of the district. Since 1868 the cultivated area of the district has increased from 435,940 to 717,360 acres, if the annual returns are to be trusted."*

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The annual birth rates per mille, calculated on the population of 1868, are shown in the margin.

	1880	1881
Males ...	10	9
Females ...	9	14
Persons ...	20	27

The figures below show the annual death-rates per mille since 1868, calculated on the population of that year:—

	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Average.
Males	22	29	22	19	28	20	18	26	26	20	23	34	34	29	25
Females	21	28	20	17	28	19	17	26	24	19	21	31	33	29	24
Persons	22	29	21	18	24	19	17	26	25	20	23	32	34	29	24

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the

* Which they are emphatically not.—ED.

first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throws some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

Chapter III. Statistics

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present volume. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *tahsíls*. The following figures show the distribution by age of every 10,000 of the population according to the Census figures :—

	0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons ...	233	200	221	260	261	1,175	1,360	1,186	930
Males ...	226	185	209	243	251	1,113	1,333	1,287	930
Females ...	241	216	235	279	272	1,243	1,389	1,076	930

	20—25	25—30	30—35	35—40	40—45	45—50	50—55	55—60	Over 60
Persons ...	891	908	886	547	663	305	453	140	556
Males ...	840	876	871	580	650	336	461	162	562
Females ..	947	943	900	511	678	272	444	117	550

The number of males among every 10,000 of both sexes is shown in the first margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration. In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the second margin.

Population.		Villages.	Towns	Total.
All religions ..	1855 ...	......	... ..	5,443
	1868 ...	..	..	5,291
	1881 ...	5,200	5,538	5,211
Hindús ...	1881 ...	5,189	5,591	5,201
Buddhists ...	1881 ...	4,741	. .	4,741
Musalmáns ...	1881 ...	5,437	5,323	5,410

Year of life.	All religions.	Hindús.	Musalmans.
0—1	979	976	1,028
1—2	1,070	1,069	1,094
2—3	1,030	1,031	1,024
3—4	1,061	.. ...	....
4—5	998	......	......

The figures for civil condition are given in Table No. X, which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. The Deputy Commissioner wrote as follows in his Census Report for the district :—

"The tribes, such as Gaddis and Ráthis, inhabiting the hilly portion of the district, are much more long-lived than the Ghiraths, Kolis, &c., of the valleys. Certainly the former are more robust, and contain more grey-beards. This is doubtless due to the bracing climate and vigorous exercise enjoyed by the former. The valleys are very pestilential in the hot weather; and the miasma rising from extensive rice cultivation cannot but be more or less fatal in its effects."

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The marriage customs of Kángra and their effect upon infanticide are discussed in Section B of this Chapter.

Infirmities.

Table No. XII shows the number of insane, blind, deaf-mutes and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm. The health of the district, and the prevalence of goitre and syphilis, have already been noticed in Chapter I (pages 18, 19).

Infirmity.	Males.	Females.
Insane ...	8	5
Blind ...	22	26
Deaf and dumb ...	48	35
Leprous ...	21	8

opean and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables IIIA, IX, and XI of the Census Report for 1881:—

Details.		Males.	Females.	Persons.
Races of Christian population ...	Europeans and Americans ...	106	91	197
	Eurasians	10	8	18
	Native Christians	64	53	117
	Total Christians ...	180	147	327
Language ...	English	105	86	191
	Other European languages ...	......	.....	......
	Total European languages .	105	86	191
Birth-place ...	British Isles	45	16	61
	Other European countries ...	2	3	5
	Total European countries ...	47	19	66

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birthplace are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The number of troops stationed in the district is given in Chapter V, Section A, and the distribution of European and Eurasian Christians by *tahsíls* is shown in Table No. VII.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

relling-houses.

The homes of the peasantry are scattered in pleasant and picturesque localities, not congregated into villages. Every man resides upon his own farm, and builds his cottage in some selected spot, open as a rule to the sun, and yet sheltered from the wind. The house is of sun-dried brick, having generally two storeys. The inmates occupy the lower floor, the upper being used during the greater part of the year as a lumber-room or store-room for grain. During the rains the upper room is used for cooking, and in many

cases, as a sleeping room, the whole family occupying it at night in order to escape the close and unhealthy air of the ground floor. The upper roof is always made of thatch, thick, substantial, and neatly trimmed. The outside walls are plastered with red or light-coloured earth. The front space is kept clean and fresh, and the whole is encircled by a hedge of trees and brambles, maintaining privacy and affording material for repairs. On one side of the cottage is the shed for the cows and bullocks, called *kurhál*, and another building containing the sheep and goats, styled the *ori*. If the owner of the farm be a man of substance, he will probably possess a buffalo or two; these are penned in separate tenements called *mehiára*. The thatch of the cottage is renewed every third year; and in parts where grass is plentiful, a fresh covering is added annually. The ridge-pole is made of *tún*, *sisu*, *ohi*, or fir. The *har*, *behra*, and *pípal* are avoided on various superstitious grounds, while the *siris* (*Acacia sirrissa*) is reserved exclusively for the dwellings of *rájas* or of gods. No ordinary person is allowed to apply the wood to his own purposes. Every year, in the season of the *Naorátra* in September, the cottage is replastered inside and outside, a labour which devolves upon the women in all but the highest castes. On the occasion of a marriage too the bridegroom's house is always adorned with some fresh gay-coloured plaster.

Dwelling-houses.

The entrance to the cottage is usually to the east or to the south; but there is no general law, and the favourite position varies in different parts of the district. The west, however, is superstitiously eschewed. Again, should a neighbour design his cottage so that the ridge-pole of his roof crossed at right angles with the entrance of another cottage, there would be an appeal to the district officer to prevent so unlucky an arrangement; for the hill people have a general superstition that some disaster would be sure to befall the owner of the house thus menaced. The Rájpúts and Bráhmans always occupy the highest and most secluded parts of the village area. It would not be tolerated for a man of low caste to raise his dwelling on any eminence which should overlook the cottages of those of higher birth. The entrance to the cottage is secured by a wooden door, and during the absence of the household is fastened outside by a lock. In the houses of the higher castes it is not unusual, for the sake of additional privacy, to build the cottages of the homestead in the form of a quadrangle, the windows and doors all facing inwards.

Furniture.

The interior of the domicile is furnished generally in the simplest style. In the Sikh time the agricultural classes used earthen vessels for the preparation of their food; either their means seldom allowed them to possess utensils of more costly fabric, or they were afraid to show such substantial signs of comfort. Under British rule every house has its set of vessels made of brass, copper, or other metal, according to the prevailing custom. In the winter, the women plait mats of rice straw (*bindri*), which are laid down over the floor of the room. They construct also a sort of quilt stuffed with pieces of old clothes. This is called a *khinda*, and is used indifferently as a

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coverlet or as a mattress. A *hukka*, a few dried herbs, and a wicker basket suspended from the roof containing bread and other articles necessary to be secured from the depredation of cats and vermin, constitute the remaining furniture of the household.

Food.

The chief staples of food are maize and wheat. In the rice-growing valleys the people subsist for the greater part of the year on rice; but in the poorer uplands coarse millets (*mandil* and *sáwak*) form a portion of their diet. Maize is a very favourite grain, and from September till May is in constant consumption. After that period the wheat harvest is matured, and for the remaining six months of the year, wheat meal is the common article of diet. In the rice countries the people reserve the clean unbroken rice for sale, retaining the chipped pieces for their own use. So also unmixed wheat is disposed of to the grain-dealer, and mixed barley and wheat (the two are commonly sown together, the crop being called *goji*) is kept for home consumption. The agricultural classes have usually three meals a day. Before going to their morning work the men partake of some bread reserved from the evening repast. This is called *dhaliálu* or *náohári*. At twelve o'clock is the first full meal, generally partaken by all the household, consisting of rice, or rice and *dál* (split pulse, usually *urad* or *kulthi*), or cakes made of wheat or maize. In the evening there is a supper, according to taste, in which, however, rice seldom appears. In most parts of the hills the people can secure fish, which generally forms a constituent of their diet. On festive occasions they will kill a goat, which they consider very superior to mutton. Linseed oil and rape oil are also used instead of *ghí* by the poorer classes, but most families can now afford the latter luxury. The fine rock-salt of the Punjáb is less used than the Mandí salt, of which nearly a moiety consists of earth and other refuse matter. The salt is dissolved, and the brine, after being refined from the earthen particles, is mixed with the food it is intended to season. Tobacco is in very general use among men and women alike, though in the higher ranks of life the women affect to repudiate its use. There is a prejudice against onions and carrots, which no Hindú, except of the lowest class, will touch. Turmeric is a condiment in large request and is seldom absent from any meal in the household of those who can afford it. The Ghiraths, and all the Súdra tribes, together with the Bhojkis and Gaddis, are great consumers of wine. No other class openly acknowledge its use, though many drink it secretly. The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879:—

"The grains which form the staple food of the people in this district are rice, wheat, barley, maize, gram, *másh*, *múng*, *moth*, peas, *masúr* and *mandal*. Grains of *rabí* crops are sown in October and November, and those of *kharíf* in May and June; the former is harvested in April, and the latter in September and October. Rain is essential to *rabí* crops in December and January, otherwise there is failure; excessive fall of rain in February and March is ruinous; and to *kharíf* crops rain is essential after 15th to 30th June, otherwise there is failure; and excessive fall of rain is ruinous in

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Food.

Description of grain.	Agriculturist's family.		Non-agricultural classes and residents in towns	
	Mds.	Srs.	Mds.	Srs.
Rice	2	0	8	0
Wheat	5	15	8	0
Indian corn (chalii) or maize ...	12	37	5	0
Other grains	12	25	2	15
Dál	2	0	4	0
Total ...	*35	25	†27	15

September, The estimate of food grains consumed in a year by an average agriculturist's family consisting of five persons, one old person, man and wife and two children, and the estimate for non-agricultural classes and residents in towns are as shown in the margin."

Clothing.

The ordinary clothing of a man of the poorer classes consists of a skull cap (*topi*), a frock reaching to the waist (*kurti*), or a similar but longer garment, called a *cholu*, reaching to the knees, and short breeches (*kach.*) In addition to these, the peasant usually carries with him a blanket (*patu*), which in hot weather he twists as a turban to defend his head from the sun, and in the winter uses as a wrapper. The frock and breeches are usually made of cotton woven by the village weaver, and cut and sewn into shape by the village *súi*, or tailor. The *patu* is of home-spun texture, woven generally in alternate squares of white and black wool, the only variety being in the size of the squares. In the rains, people travel barefoot, as the wet weather spoils their shoes, but in all other seasons they usually possess a pair of shoes (*juta.*) Among the higher classes the clothes of both sexes are usually made of English fabrics, and formed into shapes to suit the fashion or the pleasure of the wearer. The only peculiarity is that the *kurti* is commonly retained by all. The head-dress gives the best opportunity for a display of good taste or love of finery. Two or more turbans of different colours are often artistically mixed together, and bound round the head so as to display the colours to advantage, and to fall in heavy, yet graceful folds over the right ear. The usual mixture is a red ground with a white exterior turban, and the effect is always becoming. Like all other fashions, it is sometimes ludicrously exaggerated, and a hill dandy has been observed with as many as seven turbans of different hues, not very judiciously chosen, wrapped round his head. The hill people are also very fond of wearing coloured vests and scarfs. They also adopt the effeminate habit of wearing earrings of gold, graced sometimes with pearls; and those who can afford it will display gold or silver bracelets, and necklaces of alternate beads and gold.

The female dress is picturesque. On ordinary occasions a Hindú woman wears a petticoat (*ghagra*), a *choli*, which covers the breast, and a *sothán*, or long trowsers, with a *dopata*, or mantle to form the head-dress. In the winter they adopt a gown made ordinarily of a coarse chintz, called *doru*, which covers the whole body, fitting close round the neck. For ordinary wear these garments are made of the simplest colours, and are modest and becoming. On

* Average 7 maunds 5 seers.
† Average 5 maunds 19 seers.

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gala days, though the cut of the garments is the same, the texture and colours are strikingly altered. The border of the petticoat is adorned with patterns printed in silver or gold, or the whole garment is made of streaked colours tastefully associated. The plain white *dopata*, or mantle, gives place to a pink or yellow scarf. The *choli* is made of equally gay material, and the person is ornamented with jewellery. The nose ring, or *bálu*, is the most common ornament. With the exception of unmarried girls and widows every woman displays this piece of finery, which is a sign of married life, and shows that the wearer still rejoices in the society of her husband. Except in the lower classes the *bálu* is made of gold, and its circumference is limited only by the taste of the possessor. The Girath women are very fond of a profusion of necklaces of coloured glass, or pieces of porcelain (*rach*) and beads, the vegetable produce of the forest. Muhammadan women dress with less taste and in more sombre colours. They never wear the *ghagra*, or petticoat, and very seldom the *doru*, or gown, but restrict themselves to loose trowsers and a mantle. Another dress, called *peshwaz*, is a cotton gown of very light texture, almost approaching to muslin, and made of various gay colours. The use of this, however, is confined to the higher ranks of life.

Marriage customs, and infanticide.

Among the members of the three superior *barns* (Bráhmans, Khatrís, and Vaisyas) the rules prohibiting the marriage of daughters with men of lower castes are exceedingly strict. There is a widely prevalent custom, particularly among the Bráhmans and Rájpúts, according to which a man must always take a wife from a lower and give his daughters to a higher caste. There is the greatest difference between *giving* a girl and *taking* a girl. If a Rájpút is asked with what class he may intermarry, he will usually mention some below his own, but if asked whether he would give his daughter to the same tribe in exchange, would be horrified at the idea. The same rule prevails among the local Bráhmans, though to a less extent. The Deputy Commissioner writes:—

"The result of this is, that it becomes most difficult to obtain a suitable match for high-born girls, and there can be no doubt, I think, that the custom of infanticide is by no means extinct. It is, however, practised in a much more scientific method than in former days. It was not long ago that a case of this kind was brought before me in which there was evidence to show that the woman had deliberately prepared to put an end to the child's life if it should turn out to be a girl, as it actually did. She described how a female relative of her's had advised her to starve the child, roll over it, fling it about, and if these methods had not the desired result, give it some opium In this case she happened to be discovered, but it is most probable that there are many such which elude detection. The system adopted for prevention of the crime can only operate as a partial check, as the families in which it is more usually committed are more or less influential."

Marriages.

Throughout the whole district infant marriages are customary, the only exception being in the case of very high-caste girls for whom it is difficult to find a suitable match. The different tribes marry as a rule among themselves, but cannot marry persons of the same *zát* or *al*. The lowest tribes are just as strict in this respect

Marriages.

as the high born ones. For instance, a Rámdásí Chamár must marry a Chamári who is not a Rámdásí. A Nagtain Badi must marry a Badin who is not a Nagtain. A Vihan Gaddi must marry a Gaddin who is not a Vihan, and so on. With reference to the gotar, there seems less strictness, though amongst most tribes it is positively forbidden to intermarry into the same *gotar*. Among high caste people it is considered wrong to take any payment for a daughter, but among most of the low castes it is customary for a regular traffic to be carried on in girls; and although this may seem contrary to morality, there can be little doubt that it acts as a check on infanticide, and leads to girls being better cared for by their parents. There are four kinds of betrothal contracts which are very common among the lower classes in this district.

(1) *Exchanges* (*attá sattá ká nátah.*)—These are sometimes most complicated and perplexing. *A* will promise his daughter to *B*, on condition that the latter gives his to *C*, who again promises his daughter to *A*. Sometimes there are five or six links in the chain, and a breach of promise on the part of one will involve the whole arrangement in confusion, especially if some of the promises have been fulfilled.

(2) *Labour.*—The bridegroom elect binds himself to work for the bride's family sometimes for nine or ten years, perhaps after all to have the mortification of seeing her married off to some one else, just as he was expecting to carry off the prize. This is probably a very ancient custom, and reminds one of the story of Jacob working for Laban for his two daughters Leah and Rachel.

(3) *Money.*—Cash payment is made for the bride, varying according to the circumstances of the family. This is a fruitful source of debt, and also acts as a check upon marriage. Numbers of marriageable young men are obliged to go without wives, owing to the exorbitant demands made by the parents of eligible young ladies.

(4.) *Dharm* or *pun* betrothals, where no payment or exchange of any kind is made. These are comparatively rare among the lower classes.

Polyandry and Polygamy.

Polyandry is never practised in this part of the district, though it is practised in Seoráj. It is not uncommon, however, for a man to sell his wife to any one else who makes a fair bid for her. Sometimes such agreements are executed on stamped paper and presented for registration! Polygamy is considered allowable, and is more or less practised among nearly all the tribes. The difficulty of procuring wives acts, however, as a considerable check upon this practice.

Custom of inheritance, legitimacy, &c.

The following is a brief summary of the custom prevailing in Kángra proper regarding inheritance, rights of widows and daughters, powers of gift, adoption, &c. Except in those *talúkas* of Núrpur, the tenures of which assimilate to the plains, it is the general custom of all tribes in Kángra proper for the *jhetá betá*, or eldest son, to get something as *jhetanda* in excess of the share which the other sons inherit equally with himself: this something may be a field, a cow or ox, or any other valuable thing. The Gaddis say that among them the eldest son gets

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a twentieth of the paternal estate as *jhatanda*, but in return is saddled with an extra twentieth of the paternal debts, if any. In case of inheritance by sons by more than one wife, the *chúndavand* and not the *pagvand* rule is followed, that is to say, the first division of the inheritance is made upon mothers, and not upon heads of sons. This rule of *chúndavand* prevails universally among all tribes in Kángra proper, except the Gaddís, a large section of whom are guided by the rule of *pagvand*. This section consists of those whose original homes are in Bharmaur, as distinguished from Gadheran-urár Rávi, or the southern side of the Upper Rávi valley in Chamba. Instances are not rare in Kángra in families of all classes where, by consent or by interference of the father in his lifetime, the inheritance has been divided by *pagvand*, but the general prevalence of the *chúndavand* rule seems undeniable.

Something nearly approaching to a custom of primogeniture prevails in a few families. For instance, the Ránas of Habrol, Gummar and Dhatwál give small allotments only to younger sons, which revert to the Rána or head of the family for the time being, in case the younger branch dies out; and the Dhatwál cadets, moreover, have to pay heavy grain rents on their allotments to the Rána, though they are acknowledged to hold as proprietors. In the case of the Indauriá Rájpúts it is asserted that all sons inherit equal shares of the *bás* or residential estates, and that the remaining, which are known as *chaudhár* estates, go to the eldest son as *chaudrí*. But this asserted custom is somewhat obscure, and is disputed. The fact is that the *chaudrís'* interest in the *chaudhár* estate has changed in degree and in nature since the days of the Rájas. It then amounted to little more than the right to certain liberal fees on the rents in kind which went to the Rájas; but the Sikhs leased these rents in kind, and in fact the whole profit and loss on the estates, to the *chaudrís* for fixed sums. Among the Kanets of Kodh Sowár, that is, of Chhota and Bará Bangáhal, the custom was that the *vands* or separate holdings were indivisible. If a man died possessed of one *vand* only, it went to the *kanna beta* or youngest son; if he held two, the other went to the next youngest. How this custom arose is explained in this way: In the first place the *vands* were allotments only capable of properly maintaining one family; in the second place the eldest son used to be away in his father's lifetime doing *chákari*, or feudal service of some kind, to the Rája, and could generally manage to get a grant of land elsewhere, while the younger son stayed at home with his father and succeeded him. An examination of the pedigree trees for these *vands* or holdings will show that the custom has been in full force up to the present time or till very recently. Among the people concerned opinions differ as to whether it should be enforced by our courts in cases of dispute in future. Mr. Lyall thinks it should not, "as over and above change of circumstances, the tenure has been altered by the first Settlement. In place of a mere allotment of fields, the Kanet of Kodh Sowár now owns, besides his fields, a share in the waste lands of an estate which may be compared to a small Swiss canton."

In respect of questions of legitimacy or validity of marriage, the landholders may be put into two classes, *viz.*, first those whose women

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affect seclusion and do not work in the fields, and who cannot contract what are known as *jhanjarára* or widow marriages; and secondly those who marry widows, and allow their women to work more or less in the fields. Among the former the son of a *rakhorar*, or kept, as opposed to a *biatar* or married woman would be a *sirtora* or illegitimate, and would inherit no share. Among the latter the son of any kept woman (provided she was not of impure race, connection with whom would involve loss of caste) would by custom or past practice, share equally with the son by a wife married in the most formal manner. Very little outward ceremony is used in the case of a *jhanjarára* marriage. It is doubtful whether concubinage, accompanied by the putting off of the outward signs of the widowed state, *i. e.*, resuming the *bálú* or nose-ring, is not sufficient to make a valid marriage according to the real custom of the country; but the husband generally celebrates the event by a feast, and there is a tendency to consider this a necessary formality. The Gaddís say that among them if a widow has been, as they understand it, lawfully obtained from her guardians in consideration of value given, then she is reckoned a wife, whether any ceremony be performed or not. The feeling among the Kanets is the same.

Pichlags, that is, sons begotten by a first husband, who accompany their mother to her second husband's house, or are born therein are not entitled to a share. This is a general rule; but the Gaddís and Kanets appear to hold that if a man takes a widow to wife who is at the time *enceinte*, the child born will be reckoned his child, and no *pichlag*.

All tribes agree that a man can adopt a son out of his own *gotar* or clan. It is doubtful whether public opinion would support the adoption of a son from another clan if the kinsmen objected, unless perhaps in the case of a daughter's son, and even then there would be a difference of opinion; but the majority would support the validity of the adoption. Many written deeds of adoption, old and new, are to be found in the district; but writing was formerly resorted to only in cases where a dispute was anticipated, because the adopted son was a very distant kinsman, or for some other similar reason.

With regard to a widow's right to inherit, the Rájpúts, Bráhmans, Khatrís, Mahájans, &c., say that she holds for life on condition of chastity. The Kanets of Kodh Sowár say clearly that so long as she continues to reside in her late husband's house, she cannot be dispossessed even though she openly intrigues with another man, or permits him to live in the house with her. This is the real custom also of the Girths and other similar castes in Kángra, though they do not admit the fact so bluntly.

With regard to daughters, all classes agree that, in default of sons, an orphan daughter has an interest similar to that of a widow, so long as she remains unmarried. The general feeling seems to be that a daughter or her children can never succeed by simple inheritance to landed estate in preference to kinsmen, however remote. This is what the people say when the question is put to them in a general way; but they occasionally take another view in actual cases, and the history of estates shows that daughters have occasionally

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been allowed to inherit. All, however, admit that in default of sons, a father can, by formal deed of gift, bestow acquired land on a daughter or her children; and the people of the Kabzewárí *talúkas* say that such a gift of ancestral land even would not be invalidated by objections made by kinsmen too remote to perform *shrádh* or offer the *pind* to a common ancestor. According to this the power to object would be limited to the descendants of the donor's great-great-grandfather, for the worship of ancestors is not carried farther. The Gaddis and Kanets, however, dispense with these *shrádh* ceremonies, and therefore can give no limit beyond which the claims of kinsmen should be rejected as too remote. This does not imply that among them the feeling of kinship and of right of succession is kept alive longer: the contrary is decidedly the case. By ancestral land is generally understood land once held by the common ancestor, not all land whatsoever inherited by the donor.

General statistics and distribution of religions.

Table No. VII shows the numbers in each *tahsíl* and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin.

Religion.	Rural population.	Urban population	Total population
Hindú	9,459	7 954	9,409
Sikh	10	11	10
Jain	1	15	2
Buddhist ..	41		39
Musalman ..	486	1,959	536
Christian ...	3	61	4

The limitations, subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 1,000 of the Musalmán population by sect is shown in the margin. The sects of the Christian population are given in Table IIIA of the Census Report; but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here. Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion.

Sect	Rural population.	Total population
Sunnis	943	948
Shiahs .. .	4 2	7 9
Wahhabis .	0 1	0 1
Others and unspecified .	51 5	43 5

A brief description of the great religions of the Panjáb and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities: and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsíls* can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available. But the landowning and cultivating classes are Hindú without exception, as indeed is the whole village population, except in Spiti, where the people are exclusively Buddhist. The Hindúism of Láhaul is discussed in Part II.

Temples and Shrines.

The generality of the people are very superstitious, and the district is covered with a network of shrines, ranging from the Chapel Royal of Mahárája Sansár Chand at Sujánpur, or the richer and much frequented temples at Jawála Mukhi and Kángra, to the village Gúgá, or the rudely hewn figure of the *Dandeon-ká-deota* (deity of the cudgels) placed under the shade of some roadside *pipal* tree. The temple of the Bajresari or Vágreswari Devi at Kángra is perhaps the most famous in the district. It is said to have been founded by the divinity of that name at a famous *Aswámedh* or horse sacrifice which was held on the spot. The famous Mahmúd of Ghazní is said to have invaded the district and destroyed the temple, building a mosque on its ruins. It was, however, restored, and is said to have been visited by Akbar together with his celebrated Díván Todar Mal. There are some other temples in the vicinity which are said to have owed their origin to Todar Mal. Finally Ranjít Singh visited it, and under his orders the domes of the temples here and at Jawála Mukhi were gilded. Subsequently the devotees from Amritsar subscribed together and presented the temple with a marble floor. It is worth remarking that the town of Kángra, where the temple is situated, was originally known as Nagorkot, and the Katoch Rájas and the Bráhmins of the vicinity were distinguished by the same name. It is said that on the spot where the fortress stands the Raksha Jalandhar met with his death, at least his body covered many leagues, but his head is said to have fallen on this spot. Hence the fort was named Kanggarh, the fort of the head, which became corrupted into Kángra.

The temples at Kángra and Jawála Mukhi are in charge of the rapacious Bhojkís, who plunder the unfortunate pilgrims. At the latter place large numbers of sheep and goats are supposed to be sacrificed. The appetite of the Devi is however capricious, and the votaries are usually informed that she is not quite ready for her meal. The offering is left, and is hurried away, and sold in the neighbourhood for a trifle under its value to men who again resell it to other pilgrims. The temple of Gauri Shankar is picturesquely situated on the left bank of the Biás on some heights overlooking the city, and close to the Castle built by Mahárája Sansár Chand. At the time that chieftain was at the summit of his power it must doubtlessly have been largely frequented. It received a rich *jágír* of Rs. 1,600 which is now being squandered by the present managers, and has quite ceased to be visited by any pilgrims.

Amongst the minor places of worship are the graves of some Muhammadan saints, who are curiously enough more venerated by Hindús than by the Muhammadans themselves. There is one saint, Báwá Fattú, who is particularly venerated. He is supposed to have died about 200 years ago, and was said to have been specially blessed by Sodí Guru Guláb Singh, and given the power of prophecy. To swear by his name is considered a particularly solemn oath, and it is not uncommon for parties in civil cases to challenge one another to take it. Another shrine is that of Báwá Bhopat, where it is customary to present petitions in writing. A fee has to be given in advance, or at least an offering promised, should the request be granted. For instance, if there is a dispute about some land, one party will hurry to

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Temples and Shrines.

the shrine and promise an offering. The others will generally become alarmed and afraid that some calamity will overtake them. But should no compromise be made, and should some trouble befall the 'defendants,' of course it is ascribed to the wrath of Bhopat. The decrees passed by that individual are therefore usually *ex-parte*, and it must be rather satisfactory to his attendants that they are subject to no appeal after the troublesome fashion of European Courts. There are a number of Tíraths in the district, and some of them are supposed to be of equal efficacy to Hardwár. There is specially one called the Sangam (Junction), where the streams Bángangá, and Gupatgangá meet, close to Fort Kángra. This is considered as being as holy as the confluence of the Jamná and Ganges. The Gúgás are curious sheds which are not seen elsewhere. They contain a number of images, and are supposed to be specially efficacious for snake bites. Persons suffering from such are usually taken to a Gúgá when the priest examines him, mutters incantations, and if he sees that it must be a fatal case, sends him away with the comfortable assurance that he has done something mortally to offend the local deity and cannot be forgiven. The Dandi Chairon, or *Dandion-ká-deota*, is supposed to be particularly fond of sticks. His effigy is placed under a *pípal* tree, and persons suffering from intermittent fever are accustomed to offer a couple of sticks about the size of nine-pins if they recover. Speaking generally, the larger number of temples seem to be devoted to Shiv, but the followers of Vishnu are also said to be numerous. There is only one Jain temple, and that is situated within the Fort, so that it is never visited by pilgrims. Local *Devís* are without number; 360 of them assembled at the founding of the Kángra temple.

The chief religious orders are the Gosáins and the Bhojkís; at least these are the principal residents. Large numbers of *jogis*, *saniásis*, &c., pass through the district, and some of them, such as the Bodha Pandits, reside; but none of such importance as to call for special notice. The Gosáins were at one time an important trading community, but are now much deteriorated owing to internal dissensions. They were only able to trade wholesale, and never become retail dealers, as this they consider beneath their dignity. Among themselves they are divided into numerous fraternities, at the head of which are Mahants. The successor to the *gaddi* is nominated by the existing Mahant from among his *chelas*. The Bhojkís are described in Section C of this Chapter.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each *tahsil* and for the whole district. More detailed information will be found in Table IX of the Census Report for 1881, while in Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population

Language.	Proportion per 10,000 of population.
Hindustani	24
Pahari	8,490
Kanauria, Láhauli and Tibeti	105
Kashmiri	18
Panjabi	1,344
All Indian languages ...	9,997
Non-Indian languages ...	3

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by language, omitting small figures. The eastern group of hill languages is shown in the tables as Pahári, and would appear to be practically the same as the Garhwáli of the philologists. Its western boundary is the eastern watershed of the Rávi which separates Chamba from Kángra;* to the north it is separated from the Tibetan group of tongues by the mid-Himalayas; to the south it extends as far as the foot of the mountains, but not to the low hills at their base; while it stretches away eastward through Garhwál and Kumáon to meet the Nepalese. It is an Indic language, more akin to Hindí than to Panjábi, and is included with Nepalese by Hörnle in his Northern Gaudian group. But here, as in all mountainous tracts, dialectic variations are numerous, each considerable mountain range separating two forms of speech which differ in a greater or less degree. Thus the Mandi people call their dialect Mandiali, the Kúlu people, Kúluki. Gaddi is spoken by the inhabitants of the range which divide Kángra from Chamba, and Hindúri by the people of the lower hill states. The character used is the Thákuri or Tankri of the hills, but the only literature that the language appears to possess begins and ends with a small but interesting collection of rhapsodies in praise of Rája Jagat Singh (A. D. 1650) by a Kángra bard called Gambhír Rái (J. A. S. B., 1875, p. 192). In his District Census Report for 1881, the Deputy Commissioner writes:—

"The dialects spoken are various, as may be guessed from a glance at the list of principal tribes. The Gaddis, Kashmíris, Labánas and Valley people are mostly unintelligible to one another, so far as their own particular language or dialect goes, though there is a common colloquial which may be styled Pahárí, for want of a better name, which is generally understood by all. I have taken some trouble to collect some of the words used in ordinary conversation, and am satisfied that the dialect which generally prevails is distinctly Sanskritic in its origin; as is also the character, though the latter is quite distinct from any character used in the plains, and cannot be deciphered except by inhabitants of the district."

The languages of the Kúlu sub-division are further discussed in Part II.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each *tahsíl*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the Census Returns. Statistics regarding the attendance at Government and

	Education.	Rural population.	Total population.
Males.	Under instruction	114	138
	Can read and write	496	568
Females.	Under instruction	1·6	2·7
	Can read and write	4·7	6 6

* Mr. Lyall, however, who probably knows more than anybody else of the people of the Punjáb hills, thinks that the people of Kángra proper, as distinct from Kúlu, approach both in race and language nearer to the western or Dogra than to the eastern or Pahárí group.

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Details.	Boys	Girls.
Europeans and Eurasians ...	...	..
Native Christians ...	..	
Hindús	2,125	139
Musalmáns	214	...
Sikhs	4	...
Others	...	...
Children of agriculturists	1,673	9
" of non-agriculturists	670	130

Aided schools will be found in Table No. XXXVII. The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, are shown in the margin. The figures, however do not include the statistics for the two Aided Mission schools, nor those of the Núrpur District school as the required information is not available.

Appearance.

The hill people are a good-looking race. Their complexion is fair and the expression is almost invariably mild and prepossessing. Their features are delicate and well-formed. In stature they seldom exceed the middle size, and cannot compare with the inhabitants of the plains for vigor and manly strength. The gradations of caste are strongly marked in the appearance and aspect of the people, and the higher the social position the more pure and elevated become the features. Among the Bráhmans and Rájpúts there are generally to be found the distinguishing marks of a long and unsullied descent, and their faces bear the impress of true nobility. The agricultural classes are less refined and attractive, but they all possess the amiable and ingenuous expression which is characteristic of the whole race.

Manners and Character.

To a prepossessing appearance the hill people add the charm of simple and unsophisticated manners In address they are at once open and good-humoured, and at the same time obedient and respectful. They are not very familiar with the amenities of speech, and may sometimes offend an ear habituated to the fulsome phraseology of Hindústán; but the error always proceeds from rustic plainness, and never from intentional discourtesy. They are extremely susceptible to kindness or the reverse. A conciliatory demeanour at once wins their confidence, while a rude word, carelessly uttered, is often sufficient to intimidate and repel them. To be assailed with abuse is a grievous injury not to be forgotten. Among equals, the exchange of contumelious epithets excites an extraordinary paroxysm of anger, hardly to be reconciled with their general mildness of demeanour. Abuse frequently leads to suicide; and an abusive habit in an official outweighs, in popular estimation, his good qualities of whatever kind. The people are bashful and modest, never intruding unless encouraged. A gesture is quite sufficient to keep them at a distance. They are suspicious, and long in yielding their confidence. To a stranger they are very reserved; and will, as much as possible, abstain from the court of a new official till his character is thoroughly displayed. On the other hand, when once they are conciliated, there are no bounds to their devotion. As at first they are distrustful and shy, so at last they surrender themselves without restraint. They are naturally an affectionate and gentle race. They have no daring, nor aspirations after independence, but delight rather to place themselves under authority, and yield implicitly to an influence which they admire and respect. They are prone to litigation, resorting to the law courts on the most trivial occasions. There is no vigour nor manliness of sentiment. Their disposition was formed

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obey, and is almost feminine from its innate dependence. An adherence to truth is a remarkable and most honourable feature in their character. The Settlement Officer records that in the five years during which he had charge of the district, after making due allowance for natural party bias, he could scarcely recall a single instance of a wilfully false or prevaricating witness. In their dealings among themselves the same purity of manner prevails. They seldom resort to written agreements, and a man's word is accepted with as little hesitation as his bond. To this quality of veracity may be added the trait of honesty and fidelity to their employers; for, while theft is not uncommon in the hills, it is confined to the lowest classes, and conducted on the most trifling and insignificant scale. The fidelity of the hill people is well understood throughout the Panjáb, and all the chief Sikh Sirdárs have shown their appreciation of this quality by employing hillmen in the most responsible situations about their persons. Employed in service, they are attentive and thrifty. They resist all temptation, seldom, if ever, give way to debauchery, and return to their homes with the well-earned profits of honest servitude. Like all highlanders, they are exceedingly attached to their native hills; few consent to undertake service in the plains; and out of these few scarcely one in ten possesses sufficient vigour of body or mind to withstand the changes of climate and the ardent aspirations after home. As soldiers, they are not remarkable for daring or impetuous bravery, but they are valuable for quiet, unflinching courage, a patient endurance of fatigue, and for orderly and well-conducted habits in cantonments.

They are lively and good-tempered, fond of fairs and public assemblies, and with more pretensions to musical taste than is usual in India. Their songs have a simple cadence, pleasing even to a cultivated ear. Their simplicity inclines them to be credulous, and they easily become the dupes of any designing fellow who wishes to impose upon them. This facility of disposition has frequently been taken advantage of by swindlers and sharpers, who, under the personation of Government officials, have robbed houses and carried out their schemes of aggrandisement. A few artful words are sufficient to raise a village against their legitimate officers. Lastly, the hill people are very superstitious. They firmly believe in witchcraft, and one of their most constant reproaches against our rule is, that there is no punishment for witches. Every incident at all out of the ordinary course, such as the death of a young man, or the cessation of milk in a buffalo, is ascribed at once to supernatural causes. They will not set out on the most common expedition nor undertake any duty without first consulting a Bráhman. They have their lucky and unlucky months and days. Marriages are interdicted in Poh, Chet, Bhádon, and Asauj, or four months in the year. Saturdays and Wednesdays are propitious days for going towards the south, Thursday to the north, Sundays and Tuesdays to the east, and so on. The fourth and eighth days of the moon are full of disaster, and no one would begin an enterprise on these dates. The priestly class, again, have an even deeper influence here than in other parts of India. Besides the larger temples, the shrines of lesser

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divinities are innumerable, and almost every house possesses its Penates in the shape of a Sidh or Nág, a deity which is supposed to repel witches and to propitiate fortune. Altogether, the impression left by experience of the character of the hill people is most favourable. They are honest, truthful, industrious, frugal, gentle, and good-humoured, faithful to their employers and submissive to authority. Against these virtues, there is little or nothing to set off. The worst that can be said of them is that they are superstitious, easily misled, distrustful of strangers and litigious. Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants.

Contrast between the customs of the hills and plains.

The following passage, designed by Mr. Lyall as supplementary to the account given by Mr. Barnes (from whose report the preceding paragraphs have been taken) will here find a fitting place:—

"Mr. Barnes has given a description of the various tribes and castes which for completeness and accuracy cannot possibly be surpassed. I think it, however, worth while to add a few particulars as to general differences of customs and habits of life between Hindús of these hills and Hindús of the Punjáb plains. In the hills all castes, high and low, sacrifice goats (*bakrí kátná*) at weddings, funerals, festivals, at harvest time, ploughing time and on all sorts of occasions. In Kúlu and other countries among the snowy ranges, the sacrifice has a religious signification, and conveys a sense of purification; but this is not so evident in Kángra Proper. No such custom prevails in the plains. All misfortunes and sickness are universally attributed to the malice or spite (*kot, dosh*) of some demon, spirit or deceased saint; so also the belief in witches or magicians (*den, dogúr*) is universal.

"Excepting widows, women of all classes eat meat: in the plains Rájpút or Bráhman women regard eating meat with horror. At weddings, flesh and rice are universally given to the guests, instead of curds and sweetmeats as below. All Súdras drink spirits and dance together at weddings, and all women, except *parda nashín* Rájpútnís, attend the *melas* or local fairs. At wedding feasts or other similar entertainments men of all castes, from the Bráhman to the Súdra, will sit and eat together in one line (*pangat*) arranged strictly according to degree or rank. Food is then handed down to all. On such occasions great quarrels constantly occur among Rájpúts about precedence, which often break up the party entirely.

"In the hills it is the father of the boy that sends an envoy to search for a bride for his son; in the plains it is the girl's father that searches for a husband for his daughter. It is a strict rule in the hills that the bride's tray-palanquin, or *dola*, must be carried in front of that of the bridegroom. In the hills little or no expense attends the *muklwá* or, as it is called here, the *phérághérá*, that is, the bringing the wife for good and all to her husband's home. In the plains it is an occasion of great expense. Married women in the hills make a strict point of never putting off their *bálú* or nose-ring; on the other hand, the putting on the *bálú* with concubinage is in itself marriage among the Giraths and some others.

"In the plains Rájpúts marry Rájpúts only. Here each class of Rájpúts marries the daughters of the class next below his own, and the lower class Rájpúts marry the daughters of Ráthís, Thakars, or Ghirths. Hence the proverb 'In the seventh generation the Ghirth's daughter become sa queen.'

"Except among the first class or Jaikári Rájpúts and Nagarkotia Bráhmans, *battá-sattá*, or exchanged betrothals, are very common, and something is nearly always given as a consideration for the bride. On the other

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hand, Rájpúts of high family are heavily bribed to marry, owing to the feeling of pride which forbids a Rájpút to marry a daughter to any but a man of equal or rather superior family of his own. The prevention of infanticide, both in our territories and in Jammú, now-a-days drives these Rájpúts to great straits. Not long ago a Manhás Rájpút, who had three daughters, not finding any son-in-law of sufficient rank according to his notions, kept them all at home till they were quite old maids. He at last found an old bridegroom of ninety, who married two of the three at once for a consideration, but died on the return journey home, so that the two brides came back upon their father's hands. Shortly after the third daughter ran away with a postman or letter-carrier. In the hills, Kaits and Mahájans intermarry, though the former in the plains rank as Súdras, and the latter as Vaisyás. In the Gaddí villages Khatrís, Rájpúts, Ráthis and Thakars all intermarry, and in some places, for instance Kukti in Bharmaur, Bráhman Gaddís intermarry with Khatrís. The Gaddís give dower in two forms, *viz.*, *sáj*, which goes to the husband, and *phuloni*, which is *istrídhan*, or the wife's sole property. Among them also the Bhát Bráhmans act as Acharaj as well as Páda Parohits; that is, they take funeral as well as marriage gifts or fees.

"In the hills the death of old people is celebrated by a wake or funeral feast held after the tenth day, at which eating and drinking goes on in much the same way as at a wedding. Among Ghirths and some other Súdras it is also the custom for the connections to bring an effigy of the deceased in clay, cloth, or wood to the house of mourning, accompanied by drummers and musicians, and to try to dispel the gloom which is supposed to have settled on the inmates by the most boisterous tricks and the broadest jokes possible. On the *kiria* day, that is eighteen days after the death or thereabouts, another feast is held, and another goat is sacrificed. In the hills, ten days after a death, all the male kinsmen shave their heads as a sign of mourning. In the plains only very near kinsmen shave on the day of death. Formerly, when a Rája died, every male subject shaved his head, and all the women put off their ornaments. In the political *jágírs* the custom is so far kept up at least that one man in every family will shave when the Rája dies. All the Gaddís, even those who live entirely in Kángra, still shave when a Rája of Chamba dies: the women put off their nose-rings, no meat is eaten for six months, and no marriages celebrated for a year.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only two years for which details are available; and Table No. XXXIV gives statistics for the license tax for each year since its imposition. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls is shown in the margin. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the

Assessment.		1870-71	1871-72
Class I.	Number taxed	365	164
	Amount of tax	6,167	1,335
Class II.	Number taxed	41	62
	Amount of tax	1,107	819
Class III.	Number taxed	25	24
	Amount of tax	975	836
Class IV.	Number taxed	14	7
	Amount of tax	756	1,518
Class V.	Number taxed	23	...
	Amount of tax	3,235	...
Total	Number taxed	368	257
	Amount of tax	11,240	4,508

	1880-81.		1881-82.	
	Towns.	Villages.	Towns.	Villages.
Number of licenses	47	333	54	381
Amount of fees	575	4,065	830	6,550

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artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below at the end of Section D.

SECTION C.—CASTES AND TRIBES.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA shows the number of the less important castes. Some of the leading tribes, and especially those who are important as land-owners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881. The Census statistics of caste were not compiled for *tahsils*, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important tribes, where not found throughout the district, is noticed in the following sections, and is shewn by Mr. Lyall's figures quoted at pages 77 to 80.

Caste in the hills.

The following quotation from Mr. Lyall's report shows the nature of the institution of caste in the hill regions of Kángra.

"Till lately, the limits of caste do not seem to have been so immutably fixed in the hills as in the plains. The Rája was the fountain of honour, and could do much as he liked. I have heard old men quote instances within their memory in which a Rája promoted a Girth to be a Ráthi, and a Thakar to be a Rájpút, for service done or money given; and at the present day the power of admitting back into caste fellowship persons put under a ban for some grave act of defilement, is a source of income to the *jágírdár* Rájas. I believe that Mr. Campbell, the present Lieutenant-Governor of Bengal, has asserted that there is no such thing as a distinct Rájpút stock; that in former times, before caste distinctions had become crystallized, any tribe or family whose ancestor or head rose to royal rank became in time Rájpút.

"This is certainly the conclusion to which many facts point with regard to the Rájpúts of these hills. Two of the old royal and now essentially Rájpút families of this district, *viz.*, Kotlehr and Bangáhal, are said to be Bráhman by original stock. Mr. Barnes says that in Kángra the son of a Rájpút by a low-caste woman takes place as a Ráthi: in Seoráj and other places in the interior of the hills I have met families calling themselves Rájpúts, and growing into general acceptance as Rájpúts, in their own country at least, whose only claim to the title was that their father or grandfather was the offspring of a Kanetni by a foreign Bráhman. On the border line in the Himalayas, between Thibet and India proper, any one can observe caste growing before his eyes; the noble is changing into a Rájpút,

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the priest into a Bráhman, the peasant into a Jat, and so on down to the bottom of the scale. The same process was, I believe, more or less in force in Kángra proper down to a period not very remote from to-day." And the remarks quoted in the following paragraph show how exceedingly indefinite are the lines of demarcation between the different castes.

Social and proprietary importance of the different castes.

The statements given at pages 77 to 80 show the areas owned and revenue paid by the several classes of castes in each *pargana* as they stood at the Settlement of 1867. The classification adopted is thus described by Mr. Lyall.: —

"It will be seen that I have divided the Bráhmans and others into two grades in the statements. In Mr. Barnes' account of the population he makes refraining from agriculture the line of distinction between first class and second class Bráhmans. I think it would be more accurate to put it at refraining from ploughing; there are many Bráhman families who are too proud to plough, but very few who do not do every other kind of field work themselves. Now-a-days the same may be said, with nearly equal truth of he better Rájpút families. The Miáns, or first grade Rájpúts, are the members of the 22 royal houses, of whom a list is given in Mr. Barnes' paragraph 262, and of a few other houses, such as the Manhás, Sonkla, Bangahlia, Chohan, and Rahtor clans, all of which, either now or at some former time, have had a Rája at their head in some part of Northern India.

"The Rájpút clans of the second grade might more properly be called first grade Thakars: among the most distinguished and numerous of them are the Habrols, the Dhatwáls, the Indauriás, the Nángles, the Gumbaris, the Ránes, the Báuiáls, the Ránáts, the Mailes. They marry their daughters to the Miáns, and take daughters in marriage from the Ráthis. In the statements most of the Thakars have been entered as second class Rájpúts, and a few as first class Súdras. Most of the Thakars entered in this last class might more properly have been classed as Ráthis. The Núrpur Thakars are all no better than Ráthis. A Thakar, if asked on what way he is better than a Ráthi, will say that his own manners and social customs, particularly in respect of selling daughters, marrying brother's widow, &c., are more like those of the Mián class than those of the Ráthis are. The best line of distinction, however, is the marriage connection; the Mián will marry a Thakar's daughter but not a Ráthi's. The Ráthi's daughter marries a Thakar, and her daughter can then marry a Mián. No one calls himself a Ráthi, or likes to be addressed as one. The term is understood to convey some degree of slight or insult; the distinction between Thakar and Ráthi is, however, very loose. A rich man of a Ráthi family, like Shib Diál Chaudhri of Chetrú, marries his daughter to an impoverished Rája, and his whole clan gets a kind of step and becomes Thakar Rájpút. So again a Rája out riding falls in love with a Patiál girl herding cattle, and marries her, thereupon the whole clan begins to give its daughters to Miáns. The whole thing reminds one of the struggles of families to rise in society in England, except that the numbers interested in the struggle are greater here, as a man cannot separate himself entirely from his clan, and must take it up with him or stay where he is, and except that the tactics or rules of the game are here stricter and more formal, and the movement much slower.

"After the Rájpúts come the families belonging to the Bes Barn, or caste division. I have put the Khatris in this, as they are all traders and shop-keepers, but they claim to belong to the Chatrí Barn and to rank

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Social and proprietary importance of the different castes.

with Rájpúts. The other castes in this division are the Mahájans, Káits, Súds, and Karárs, all bankers, traders, and shop-keepers.

"The Súdras of the first grade comprise Thakars, Ráthis, and Kanets only. The most important tribes among the second grade Súdras are the Girths, who much exceed any other tribe of the grade in numbers, except in Núrpur, where they are beaten by the Jats. Next after the Girths and Jats in numbers come the Lohárs, Náís, Kumhárs, and Tarkháns, most of whom carry on their hereditary professions, though they also own land This is also true of the Kaláls, the Darzís, the Baterás, the Chímbás, the Jhíwars, and the Suniyárs. In this grade are also found the Sainis, the Hindú Gújars, and the Kolís, who are purely agricultural tribes; the Labánas are also carriers and traders in grain. The Bhojkís, Gusáíns, and Jogís, have or had some priestly avocations. The amount of land held by Muhammadans is very insignificant. In Núrpur there are a few Syads, Ráwals, and Aráins; in the other *parganas* the Gújars are the only true landholding class among Muhammadans, though some artizans calling themselves Shekhs (in origin converts from among the lowest castes of Hindús), hold small patches.

"Among theNích or inferior castes ot Hindús, are the Juláhas, the Karaunks, the Dhaugrís, Chamárs, Saráres and Dominas, whom other Hindús look upon as outcasts. Most of them eat the flesh of cows or oxen which die a natural death

"Of the total cultivated area of Kángra proper (exclusive of the three unsettled *jágírs*, for which I have no returns of holdings) the Bráhmans of both grades own about 18 per cent.; the Rájpúts of the first grade about 6 per cent.; the Rájpúts of the second grade about 15 per cent.; the Khatrís, Mahájans, Káits, Súds, and Karárs about 2 per cent.; the Thakars, Ráthis, and Kanets about 37 per cent; the second grade Súdras about 19 per cent.; the Muhammadans about 1 per cent; and the outcast Hindú tribes about 2 per cent. The second class Rájpúts, as I have said, are really Thakars. The Thakars and Ráthis, therefore, own between them about half the country, as the share of the Kanets in Kángra proper is very small.

Bráhmans.

The distinguishing feature in the population of the district is the enormous preponderance of the Hindú over the Muhammadan element, the latter being represented only by isolated colonies of immigrants, while the mass of the population has preserved the ancient faith in a manner wholly unknown in the plains. This circumstance lends a peculiar interest to the study of the Hindú tribes of the district, their caste divisions and customs, for which study fortunately there is ample material in the reports of Messrs. Barnes and Lyall.* According to a general, though now exploded, impression, the Bráhman caste is a homogenous whole, whose members, knowing no internal distinctions amongst themselves, are united in one vast conspiracy against the social and religious liberty of the "inferior castes." As illustrating the real state of the case, Mr. Barnes' account of the ramifications of Bráhman caste in this district is a valuable contribution to the existing store of information. The Bráhmans of Kángra proper number nearly one-sixth of the

* Mr. Barnes's Report (paragraphs 253—294) from which the following paragraphs are quoted almost verbatim, contains a peculiarly valuable summary of information, the accuracy and completeness of which is further vouched for by Mr. Lyall at paragraph 72 of his report.

Chapter III, C.

Castes and Trib[illegible]

Social and proprietary importan[illegible] of the different castes.

Distribution of property in Pargana Kángra. (Revised Settlement, 1867.)

Name and grade of caste.	No of *áls*, *i. e.*, class or sub-divisions of caste	No of families.	No. of holdings.	No. of shareholders.	Area, with detail how cultivated. — *Khud kásht.* — With their own hands, with or without the assistance of farm servants.	*Khud kásht.* — By farm servants only	By tenants.	Total cultivated.	Land revenue demand in Rupees.
1st grade Bráhmans ...	9	1,843	3,013	7,029	7,057	2,126	6,518	15,701	29,319
2nd grade Bráhmans ..	116	542	1,167	2,108	3,239	208	941	4,388	8,0[illegible]
Total of Bráhmans ...	125	2,385	4,180	9,137	10,296	2,334	7,459	20,089	37,374
1st grade Rájpúts .. .	27	876	1,662	4 314	3,752	1,32[illegible]	3,734	8,811	17 735
2nd grade Rájpúts ...	142	1,362	3,449	6,269	12,043	802	3,392	16,237	30,835
Total of Rájpúts .	169	2,238	5,111	10,583	15,795	2,127	7,126	25,048	48,571
Khatrís, Mahájans, Káits, Karárs, &c.	4	736	910	1,875	917	167	3,680	4,764	11,103
1st grade Súdras { Ráthis, Thakars, Kanets } ..	3	1,863	3,695	7,788	15,808	422	3,313	19,543	34,420
2nd grade Súdras	28	7,179	15,933	26,252	38,364	141	3,501	42,006	1,19,388
Total of Súdras ...	31	9,042	19,628	34,040	54,172	563	6,814	61,549	1,53,809
1st grade Gaddís	7	1,194	2,140	4,612	6,744	6	885	7,635	10,104
2nd grade Gaddís... ...	6	246	382	784	847	..	132	979	854
Total of Gaddís ...	13	1,440	2,522	5,396	7,591	6	1,017	8,614	10,959
Muhammadans	3	660	1,072	1,586	1,600	7	166	1,783	3,790
Outcast Hindú tribes ...	16	1,388	2,409	3,808	3,540	...	161	3,701	6,098
Grand Total ...	341	17,889	35,832	66,405	93,921	5,204	26,423	1,25,548	3,71,697

Remarks.

First class Bráhmans are numerous in this *pargana*: about two-thirds of them are Nagarkotias, and the rest are nearly all Bhateras They abound most in Rájgiri Palam, and Rihlú. In the second grade the Bájra clan is the only one at all numerous

Among first grade Rajpúts the Katoch clan heads the list with 1,144 shareholders, next come the Goleria with 628, and the Pathániá with 625 They mostly live in Rájgiri and Palam In the second grade the Habrol and Pathiál clans are the most numerous

There are 796 Mahajan landholders, almost all in Pálam.

The first grade Súdras, Ráthis, and Thakars, who in other *parganas* hold between a half and a third of the whole area, here hold less than a sixth: there are 1,111 Kanets in this grade, who nearly all belong to Bangahal

In point of numbers the Ghirths comprise 74 per cent of the second class Súdra landholders They live chiefly in the Kángra valley, and take there the place which the Rathís and Thakars hold in the rest of the country.

The Gaddís are of course Hindús, though I have had them shown apárt from the *Jánlre*, or cotton-clad Hindús, as they form, as it were, a distinct nationality The first class Gaddís are divided into Bráhmans, Bháts Rájpúts, Khatris, Thakars, Ráthis and Tarkháns, and the second class into Sepís, Badís, Hális, Dhaugris and Lohárs. The Dágís have been entered as second class Gaddís, but they properly belong to a different nationality, and bear the same relation to the Kanets of Bangáhal as the Sepís, Badís, and Hális do to the first class Gaddís. The Ráthis are the most numerous among the Gaddís; the Bráhmans and Khatrís come next. These Khatris are not traders or shopkeepers like the men of the same caste name in other countries; they are the best class of Gaddís, and number among them the best shepherds and the richest and most influential men.

In this *pargana* 2,385 acres of cultivated land, paying Rs. 2,817-13-8, are owned by Europeans, and are not included in this statement.

Chapter III, C.

Castes and Tribes.

Social and proprietary importance of the different castes.

Distribution of property in Pargana Núrpur. (Revised Settlement, 1867.)

Name and grade of caste.	No. of *als*, i.e., clans or sub divisions of caste.	No. of families.	No. of holdings.	No. of shareholders.	Area, with detail how cultivated: *Khud kásht*: With their own hands, with or without the assistance of farm servants	Area: *Khud kásht*: By farm servants only.	Area: By tenants.	Area: Total cultivated.	Land-revenue demand in rupees	Remarks.
1st grade Brahmans ..	30	373	691	2,121	4,038	539	3,353	7,629	6,889	Among the first grade Bráhmans the *Parohits* are numerous in the Tharra and Kotla *talúkas*, among first class Rájputs the Pathánias count 592 shareholders most of whom live in the northern *talukas*, though there are a good many also in Khairan
2nd grade Brahmans ...	64	328	806	2,733	5,886	76	1,187	7,149	7,521	
Total of Bráhmans ...	94	701	1,497	4,854	9,924	613	4,240	14,777	14,410	
1st grade Rájputs ...	13	196	465	1,133	2,324	1,349	4,994	8,667	7,608	The Indaurias take the lead among second grade Rájpúts with 977 shareholders, and are followed by the Nángle and Anotar clans, whose head-quarters are in Jowali
2nd grade Rájputs .	50	550	1,425	4,576	14,532	1,308	9,963	25,8 3	31,241	
Total of Rajputs ..	63	746	1,890	5,709	16,856	2,657	14,857	34,370	38,749	The second class Rajputs and the Thakars and Ráthis, or first grade Sudras, between them hold two thirds of the lands of the *pargana*.
Khatrís, Mahajans, Karárs, &c	6	85	165	456	687	72	634	1,393	1,737	Among the second grade Sudra landholders, the Jats are the most numerous, counting 1,374 shareholders They are found chiefly in *talúka* Tharra, Jagatpur and Jowali
1st grade Sudras. Thakars, and Rathis, &c	2	2,757	3,946	8,091	45,054	31	6,553	51,638	53,165	The outcast Hindu tribes own only one-hundredth of the land, a smaller proportion than in any other *pargana*.
2nd grade Súdras ...	17	841	1,411	4,737	8,838	4	870	9,762	10,702	
Total of Súdras ...	19	3,598	5,857	12,828	53,912	35	7,423	61,400	63,667	
Muhammadans	15	319	460	1,296	1,902	30	437	2,369	2,910	
Outcast Hindús ...	8	380	683	1,528	1,015	.	135	1,153	1,193	
Grand Total	205	4,829	9,953	26,671	84,329	3,407	27,726	115,462	1,22,869	
Jágir	..	...	...	...	...	...	..	..	1,805	
Total	...	...	...	...	...	..	...	...	1,24,674	

Chapter III. — Castes and Tribes. Social and proprietary importance of the different castes.

Distribution of property in Pargana Dhera. (Revised Settlement, 1867.)

Name and grade of caste.	No. of *als, i.e.,* clans or sub-divisions of caste.	No. of families.	No. of holdings	No. of shareholders.	Area, with detail how cultivated. — *Khud kásht.* — With their own hands, with or without the assistance of farm servants	Area — *Khud kásht.* — By farm servants only.	Area — By tenants.	Area — Total cultivated.	Land-revenue demand in rupees.	Remarks.
1st grade Bráhmans ...	7	488	982	2,437	333	...	5,122	5,455	8,120	Most of the first grade Bráhmans are Nagarkotias, and live in the Haldún. In the second grade the Párasar clan is numerous in the *tulúkas* on the eastern side of the *pargana.*
2nd grade Brahmans ...	244	1,056	2,693	6,341	10,974	14	2,965	13,953	18,718	
Total of Bráhmans ..	251	1,544	3,675	8,778	11,307	14	8,087	19,408	28,838	
1st grade Rájpúts ...	12	320	687	1,853	...	...	5,622	5,622	7,191	The Pathánias, Goleriás, Jonkles, and Dadwáls, are the most numerous Rajput clans of the Mian class. The only clans in the *pargana,* which have been classed as second grade Rájput, are the Habrol and Gummars Rana's families. The others who call themselves Rájpút have been put correctly enough among the Thakars and Ráthis who own about half the lands of the *pargana*
2nd grade Rájpúts ...	2	16	46	62	640	..	..	640	607	
Total of Rájpúts ..	14	336	733	1,915	640	...	5,622	6,262	7,998	
Khatris, Mahájans, Karárs, &c.	4	117	210	433	229	...	207	436	710	
1st grade Súdras, Thakars and Ráthis, &c.	2	1,940	4,374	8,790	43,213	142	3,836	47,191	50,687	
2nd grade Súdras ...	15	1,839	3,917	8,956	29,333	7	889	30,229	28,317	Two-thirds of the second grade Súdras are Ghirths, and more than two-thirds of the inferior castes are *chamárs* and weavers.
Total of Súdras ...	17	3,779	8,291	18,746	72,546	149	4,725	77,420	79,004	
Muhammadens ...	3	293	401	775	835	...	97	932	1,450	
Outcast Hindú tribes ...	6	579	968	2,203	1,730	...	73	1,803	2,212	
Grand Total ...	296	6,648	14,378	32,850	87,287	163	18,811	106,261	1,18,215	

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Castes and Tribes.

Social and proprietary importance of the different castes.

Distribution of property in Pargana Hamírpur. (Revised Settlement, 1867.)

Name and grade of caste.	No. of *als*, i.e., clans or sub-divisions of caste.	No. of families.	No. of holdings.	No. of shareholders.	Area, with detail how cultivated: *Khud kásht*: With their own hands with or without the assistance of farm servants	Area: *Khud kásht*: By farm servants only	Area: By tenants.	Area: Total cultivated	Land-revenue demand in rupees.	Remarks.
1st grade Bráhmans	2	152	331	662	936	161	391	1,498	1,826	The Bhatera clan, which inhabits the Tíra and Mahal Mori *talúkas*, is the *most* numerous among first grade Brahmans. In the second grade the Kashab clan numbers not less than 3,337 shareholders; its head-quarters are in Nadaunti. The Kharwál clan in Rajgiri come next, and after it the Jarial, Braban, Sardu, and Goroi clans. The number of Bráhman land-holders in this *pargana* is remarkable, they outnumber the Rajputs; many of them are shop-keepers as well as peasant farmers. The Katoch is the most numerous clan of first grade Rajputs, after it comes the Manhas; these two clans reside chiefly in *taluka* Rajgiri. The Kotlehria clan numbers 372 shareholders in *taluka* Kotlehr.
2nd grade Bráhmans	81	1,120	6,245	10,693	27,074	318	4,812	32,[illegible]	34,996	
Total of Brahmans	83	1,272	6,576	11,355	28,010	479	5,203	33,692	36,822	
1st grade Rájputs	16	275	714	2,101	3,222	1,026	1,884	6,132	4,966	
2nd grade Rájputs	43	784	3,481	9,140	20,415	251	5,122	25,788	26,825	
Total of Rájputs	59	1,059	4,195	11,241	23,637	1,277	7,006	31,920	31,791	
Khatris, Mahájans, Karars, Súds	4	115	235	526	669	109	839	1,617	1,273	Of second grade Rajputs the most remarkable clans are,—the Dhatwáls and Patials in Nadaunti, the Banials in Nadaunti and Mahal Mori, the Ranes in Rajgiri, the Ranats in Mahal Mori, Tira and Kotlehr; the Mailes in Mahal Mori.
1st grade Súdras, Ráthís, Kanets	2	1,836	5,590	13,013	50,146	176	5,091	55,413	51,708	
2nd grade Sudras	20	854	1,718	4,122	7,494	26	661	8,181	8,283	The first grade Sudras consist of Ráthis and Kanets; the former are most numerous in Rajgiri and Mahal Mori; the Kanets are few in number; they are only found on the eastern border of Kángra proper; in the adjoining countries, on both sides of the Satlaj, they form the great bulk of the population.
Total of Súdras	22	2,690	7,308	17,163	57,640	202	5,752	63,594	59,992	
Muhammadans	3	102	155	258	609		42	651	622	Of second grade Súdras the Ghirths are most numerous; they live chiefly in Rajgiri on the north side of the *pargana*; on the south side in Kotlehr and Nadaunti there are a good many Játs. The Koli clan is pretty numerous in Rajgiri; like the Kanet it belongs to the country to the east of Kangra proper. I believe this clan is treated as outcast by other Hindus in Rajgiri, though not so in Kahlúr and other countries to the east; the clan has several times attempted to get the Katoch Rája to remove the ban, but the negotiations have fallen through, because the bribe offered was not sufficient. Among outcasts the Chamárs are, as usual, the most numerous.
Outcast Hindu tribes	13	315	698	1,759	1,738	10	211	1,959	1,748	
Grand Total	184	5,553	18,168	43,314	112,303	2,077	19,043	133,433	132,248	

entire population. Almost without exception, they profess themselves to belong to the great Sársút (Saraswat) family, but recognize an infinity of internal sub-divisions. The first distinction to be drawn is that between Bráhmans who follow, and Bráhmans who abstain from, agriculture. Those who have never defiled their hands with the plough, but have restricted themselves to the legitimate pursuits of the caste, are held to be pure Bráhmans; while those who have once descended to the occupation of husbandry retain indeed the name, but are no longer acknowledged by their brethren, nor held in the same reverence by the people at large. In the days when these hills were the seats of petty independent princes, in every principality the Bráhmans were arranged into classes of different degrees of purity. The Rája was always considered the fountain of all honour, and his classification, made probably at the counsel of his religious advisers, was held binding upon the brotherhood. In these graduated lists no account was ever taken of the *zamíndár*, or cultivator, Bráhmans; these were left to themselves in ignoble obscurity. Thus, in the days of Rája Dharm Chand, the two great tribes of Kángra Bráhmans—the Nagarkotias (from Nagarkot, the ancient name of Kángra) and the Batehrus—were formally sub-divided into clans. Of the Nagarkotias, Dharm Chand established thirteen different families, as follows * :—

Pandit,	Nág,	Diohat,
Misr,	Parohit,	Awasti,
Rehna (Kanth),	Bedbirch,	Upáda,
Panjkarn,	Sotri,	Achári,
	Bipp (since extinct).	

At the same time the Batehrús, or the rival tribe, were also definitely disposed of. They were divided into two great classes, *Pakka* and *Kacha*; and these again are sub-divided into families :—

PAKKA BATEHRU.

Dind,	Pohálu,	Awasti Chítu,
Dohru,	Rukhí,	Kharpa Nág,
Simtu,	Pámbar,	Misr Kátu.

KACHA BATEHRU.

Tugnet,	Chatwán,	Nág Goslu,
Ghágru	Awasti khar Gajnu,	Maili Misr,
Súg,	Awasti Tharknu,	Achári Pathiár,
Chapal,	Ghogri,	Pandit Barswál.
	Awasti Uphnál,	

In Goler and Núrpur, once the inheritance of hill chieftains, similar gradations exist. The Bráhmans there also have assorted themselves into classes, which it is unnecessary to detail, of different degrees of purity, the agricultural Bráhmans being always at the bottom of the scale.

Perhaps in all the hills the Nagarkotias rank the highest. They intermarry usually among themselves, and in no case give their daughters to another tribe. A Batehrú woman is sometimes admitted to the honour of their alliance, but a Batehrú cannot aspire to a Nagarkotia bride. In the same manner the Batehrús marry among themselves, condescending to take wives from the class next

* These details are given less on account of any intrinsic interest than as a striking instance of endless ramification.

Chapter III, C.

Castes and Tribes.

Bráhmans.

below them, but never reciprocating the favour, and thus the chain is extended until the last link is attained. Taken as a whole, they are all connected; for each class gives brides to the one above and receives from the one immediately below them. Thus, in the last grade, the male members have a limited field whence to select wives, for there are none below them to extend their range; and in the highest grade the difficulty is to obtain an eligible husband, for there are none above them worthy to espouse their daughters. The same cause among the Rájpút tribes has been the chief incentive to female infanticide; but, to their honour be it said, the Nagarkotias were never accused of this crime. On the contrary, they rear their daughters with tender care, and on their marriage impoverish themselves to confer a dowry worthy of their name and exalted caste. So far do they carry their scruples to exonerate the bridegroom from all expenses, that they refuse to partake of any hospitality at the hands of the son-in-law, and will not even drink water in the village where he resides.*

The purer Bráhmans, who abstain from agriculture, by no means restrict themselves to sacerdotal duties; they will hold land, though they will not consent to cultivate it; they lend money, engage in service, discharge village offices such as that of *lambardár* or *patwárí*, and will enter on almost any secular pursuit which promises a subsistence. The majority of them know no language except the current dialect of the hills. Some are sufficiently acquainted with the Sanskrit character to read the texts appointed for certain ceremonies; but few indeed are entitled to rank as *pandits*, or persons learned in the Hindú scriptures. The hill Bráhman will not associate with the same caste from the plains. Both profess mutual distrust, and neither will partake of bread cooked by the other. The hill Bráhman eats flesh, which the Bráhman of the plains religiously eschews. He is still regarded with considerable reverence. The usual salutations from all classes, the king or the peasant, are *Pair paunde* (I fall at your feet), or *Mata tekte* (I touch my forehead in submission.) In returning these courtesies, the Bráhman says *Asír Bahan* to the higher class, such as Rájpúts, and *Charanji kaliáo* to the other castes who are worthy of any recognition at all. Besides the Bráhmans already alluded to, many of the Gaddís, or shepherds of the higher hills (as to whom, see below) are Bráhmans. These are found associating with Khatris and men of other castes, all known by the common name of Gaddí,† and all sharing one common profession, pasturing their flocks among the slopes of the Dháola Dhár.

An interesting discussion of the origin of the various Bráhman tribes of India will be found in Dr. Hunter's book upon Orissa.‡ Speaking of the Himalaya Bráhmans, with special reference to this district, he finds traces of three distinct elements, the Gaddís, the

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* This, however, is by no means peculiar to this or any class of Bráhmans. The custom is found throughout the Province.

† *Gadí*, from *Gadariyá*, a Hindi word for shepherd, from *Gádar*, a ewe.

‡ Vol. I., pp. 242—265.

cultivator Bráhmans, and the orthodox Nagarkotias and Batehrús. The cultivator Bráhmans he would hold to be either descendants from the ancient Aryan emigrants from the plains, who being the first comers of their race were forced to submit to various degrees of compromise, and to mix with the surrounding population; or remnants of the primitive aristocracy of the highlands, whom the new-comers, unable to subdue entirely, were obliged to admit to a nominal equality. He inclines to think that they derive their origin chiefly from the first, but probably from both sources. The Bráhmans again, who are included in the orthodox classifications, are those who, in later days, have flocked to the courts of the petty sovereigns, the successive waves of immigration, which have arrived within historic times, being carefully preserved in the various classes. Another fact to be noted is, that whatever the influence acquired by the Bráhman immigrants. they have never obtained a footing in the hills as popular priests. The public ministration at the temples has always continued in the hands of the original natives of the country, the Bhojkís being, as has been pointed out, a class quite distinct from the Bráhman caste.

Chapter III.C. Castes and Tribes. Bráhmans.

The Bhojkis.

The Pujáris of the shrines in the Kángra and Simla hills have grown into a distinct caste, composed originally, it is said, of a mixed collection of Náis, Bráhmans, Rájpúts, and Jogis, who all intermarried. Those of the great shrines, such as Jawála Mukhi and Bhawan, are called Bhojkís. They are all priests of Devi, and their name is said to be a corruption of Pújki. The Bhojkís are said by Mr. Barnes to be "not Bráhmans, though they are the hereditary priests of these celebrated temples. They all wear the sacred thread; they intermarry among themselves alone, eat flesh, drink wine, and are a debauched and profligate set; the men are constantly in the Courts involved in litigation, and the women are notorious for their loose morality." Colonel Jenkins of Kángra writes of them as follows:—

"The Bhojkís are perhaps a unique feature of this district. They are attached to the great temples at Kángra and Jawála Mukhi, and are supported by the income. They claim to be Sársút Bráhmans; but if so, have certainly sunk in the social scale, as no ordinary Bráhmans would eat *kachi roti* with them. They appear to occupy much the same position as the Ganga Putras of Benares, and the probability is that they are mere *jogis* who have obtained a reflected sanctity from the goddesses whose service they have entered. The word is evidently connected with the Sanskrit root *bhoj* to feed, and is taken from the nature of their duties They intermarry among themselves and with a class of *jogis* called Bodha Pandits. They are very quarrelsome, litigious and profligate, and may be well characterized by the famous epithet ὀρθοφοιτοσυκοφαντοδικοταλαιπώρος which, if I remember right, was translated 'Early rising, base informing, sad litigious, plaguey fellows.'"

Rájpúts.

The figures for Rájpúts are perhaps of somewhat doubtful value, as the line of demarcation between Rájpút and Thakar is by no means clearly marked. The following are the principal Rájpút tribes returned at the census of 1881. Of the Gondals, 3,451 have

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Castes and Tribes.

Rájpúts.

returned themselves as Pathiál, and 539 as Ramáwat as well as Gondal, and are shown twice over.

Subdivisions of Rájpúts.

Panána ...	3,466	Manhás ...	[illegible]
Pathál ..	6 070	Atharwál ...	1,446
Jaswál ...	2,289	Indauria ...	[illegible]
Chauhán ...	1,136	Patanál ...	1,374
Dadwál ...	1,166	Chamiál ...	[illegible]
Dharmán ...	7,368	Ramáwat ...	[illegible]
Siál ...	1,593	Sabh ...	1,407
Katoch .	3,038	Káti ...	[illegible]
Gondal ...	17,154	Kohere ...	[illegible]
Goleriá ...	3,035		

Any member of a royal house, belonging to the Dogra circle of principalities across the Rávi, or to the Jalandhar circle on this side of the river, is essentially Rájpút. Those also with whom they condescend to marry are included under this honourable category. The name is assumed by many other races in the hills, but by the general feeling of the country the appellation of Rájpút is the legitimate right of those only to whom it is here restricted. The following is a list of the Dogra and Jalandhar Chiefs, with the designation of their clans, derived usually from the names of the countries over which they once exercised dominion:—

List of Royal Clans.

Jalandhar Circle.		Dogra Circle.	
Country.	Clan.	Country.	Clan
Chamba ...	Chamiál.	Chamba ...	Chamiál
Nurpur .	Pathánia.	Basuli ..	Bilauria
Goler .	Goleria	Bhadu	Bhadwál
Datárpur ..	Dadwál.	Mankot ..	Mankotia.
Síba	Sibái	Bindralta	Bindral
Jaswán	Jaswál	Jasrauta	Jasrautia.
Kángra	Katoch	Sámba	Sámbial
Kotlehr	Kotlehria	Jamu .	Jamuwál.
Mandi ..	Mandiál.	Bhoti	Bhoti
Suket	Suketer.	Kishtawár	Kishtwária.
Kúlu	Koli.	Badrawár	Badrawária.

It will be observed that the Chamba principality ranks in either group, the reason being that the territory is divided by the Rávi. The origin of some of the clan designations is not immediately apparent. For instance, the Núrpur family are called Pathánias, the Datárpur race Dadwals, and so on. The Dadwáls are called from Dada, a fort on the Biás, now belonging to Siba, from whence they seceded. Katoch, the clan appellation of the Kángra house, is taken from the ancient name of the principality. The Bilaurias deduce their name from Biláwar, a term promiscuously used with Bisauli to represent their country.

The descendants of all these noble houses are distinguished by the honorary title of *Mián.* When accosted by their inferiors, they

Rájpúts.

...the peculiar salutation of *Jai Día*, offered to no other caste. Among themselves the same salutation is interchanged. The inferior, for there are endless gradations even among the Miáns, first offers the salutation, and the courtesy is usually returned. In former days great importance was attached to this salutation; unauthorized assumption of the privilege was punished as a misdemeanour by heavy fine and imprisonment. The Rája, however, could extend the honour to high-born Rájpúts not strictly belonging to a royal clan, such, for instance, as the Sonklas or the Manhás. Any deviation from the austere rules of the caste was sufficient to deprive the offender of the salutation, and the loss was tantamount to excommunication. The Rájpúts delight to recount stories illustrating the value of this honour and the vicissitudes endured to prevent its abuse. The Rája Dhián Singh, the Sikh Minister, himself a Jamuwál Mián, desired to extort the *Jai Día* from Rája Bír Singh, the fallen chief of Núrpur. He held in his possession the grant of a *jágír* valued at Rs. 25,000, duly signed and sealed by Ranjít Singh, and delayed presenting the deed until the Núrpur chief should hail him with this coveted salutation. But Bír Singh was a Rája by a long line of ancestors, and Dhián Singh was a Rája only by favour of Ranjít Singh. The hereditary chief refused to compromise his honour, and preferred beggary to affluence rather than accord the *Jai Día* to one who by the rules of the brotherhood was his inferior. The derivation of the phrase is said to be from the words *Jai* (victory) and *Deb* (king), the expression being equivalent to *Vive le Roi*, or *Hail the king*.

A Mián, to preserve his name and honour unsullied, must scrupulously observes four fundamental maxims :—He must never drive the plough; he must never give his daughter in marriage to an inferior, nor marry himself much below his rank; he must never accept money in exchange for the betrothal of his daughter; and his female household must observe strict seclusion. The prejudice against the plough is perhaps the most inveterate of all; that step can never be recalled. The offender at once loses the privileged salutation; he is reduced to the second grade of Rájpúts, no Mián will marry his daughter, and he must go a step lower in the social scale to get a wife for himself. In every occupation of life he is made to feel his degraded position. In meetings of the tribe and at marriages, Rájpúts undefiled by the plough will refuse to sit at meals with the *hal-bah* or plough-driver, as he is contemptuously styled; and many, to avoid the indignity of exclusion, never appear at public assemblies. This prejudice against agriculture is as old as the Hindú religion. Some say it is sacrilegious to lacerate the bosom of mother earth with an iron ploughshare; others declare that the offence consists in subjecting sacred oxen to labour. The probable reason is that the legitimate weapon of the military class is the sword; the plough is the badge of a lower walk in life; and the exchange of a noble for a ruder profession is tantamount to a renunciation of the privileges of caste.*

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* The objection is to the *plough*. A spade or other implement is not under a similar ban. Numbers of Rajpúts have taken to work in the tea plantations where the plough is not used.

Chapter III, C.

Castes and Tribes.

Rájpúts.

The gift of a daughter to one of an inferior caste is scarcely a more pardonable offence than agriculture. Even Ranjít Singh, in the height of his prosperity and power, felt the force of this prejudice. The Rája of Kángra deserted his hereditary kingdom rather than ally his sisters to Dhián Singh, himself a Mián of the Jamu stock, but not the equal of the Katoch prince. The Rájpúts of Kathgarh near Núrpur voluntarily set fire to their houses and immolated their female relatives to avoid the disgrace of Ranjít Singh's alliance; and when Mián Padma, a Patháuia, married his daughter to the Sikh monarch, his brethren, undeterred by the menaces of Ranjít Singh, deprived him and his immediate connexions of the *Jai Día,* and to this day refuse to associate with his descendants. The seclusion of their women is also maintained with severe strictness. The dwellings of Rájpúts can always be recognised by one familiar with the country. The houses are placed in isolated positions, either on the crest of a hill which commands approaches on all sides, or on the verge of a forest sedulously preserved to form an impenetrable screen. Where natural defences do not exist, an artificial growth is promoted to afford the necessary privacy. In front of their dwellings, removed about fifty paces from the house, stands the *mandi* or vestibule; beyond whose precincts no one unconnected with the household can venture to intrude. A privileged stranger who has business with the master of the house may by favour occupy the vestibule, but even this concession is jealously guarded, and only those of decent caste and respectable character are allowed to come even thus far. A remarkable instance of the extremes to which this seclusion is carried is recorded by Mr. Barnes as having occurred within his experience. A Katoch's house in the Mandi territory accidentally caught fire in broad day. There was no friendly wood to favour the escape of the women, and rather than brave the public gaze they kept their apartments and were sacrificed to a horrible death. Those who wish to visit their parents must travel in covered palanquins, and those too poor to afford a conveyance travel by night, taking unfrequented roads through thickets and ravines.

It is melancholy to see with what devoted tenacity the Rájpút clings to these deep-rooted prejudices. Their emaciated looks and coarse clothes attest the vicissitudes they have undergone to maintain their fancied purity. In the waste land which abounds in the hills a livelihood is offered to those who will cultivate the soil for their daily bread; but this alternative involves a forfeiture of their dearest rights, and they would rather follow any precarious pursuit than submit to the disgrace. Some lounge away their time on the tops of the mountains, spreading nets for the capture of hawks; many a day they watch in vain, subsisting on berries and on game accidentally entangled in their nets; at last when fortune grants them success they despatch the prize to their friends below, who tame and instruct the bird for the purpose of sale. Others will stay at home, and pass their time in sporting either with a hawk, or, if they can afford it, with a gun; one Rájpút beats the bushes, and the other carries the hawk ready to be sprung after any quarry that rises to the view. At the close of the day, if they have been success

fall, they exchange the game for a little meal, and thus prolong existence over another span. The marksman armed with a gun will sit up for wild pigs returning from the fields, and in the same manner barters flesh for the necessaries of life. However, the prospect of starvation has already driven many to take to the plough, and the number of seceders daily increases. Our administration, though just and liberal, has a levelling tendency; service is no longer to be procured; and to many the stern alternative has arrived of taking to agriculture and securing comparative comfort, or enduring the pangs of hunger and death. So long as any resource remains the fatal step will be postponed, but it is easy to foresee that the struggle cannot be long protracted; necessity is a hard task-master, and sooner or later the pressure of want will eventually overcome the scruples of the most bigoted.*

Each clan comprises numerous sub-divisions. As the family increased, individuals left the court to settle on some estate in the country, and their descendants, though still retaining the generic appellation of the race, are farther distinguished by the name of the estate with which they are more immediately identified. Sometimes, though not so frequently, the designation of the ancestor furnishes a surname for his posterity. Thus, among the Patháníās or Núrpur Miáns, there are twenty-two recognized sub-divisions; the Golerias are distributed into thirteen distinct tribes; the Katoch clan has four grand divisions, each of which includes other subordinate denominations. A Rájpút interrogated by one who he thinks will understand these refined distinctions will give the name, not of his clan but of his patronymic. To a stranger he gives no detail, but ranges himself under the general appellation of Kshatriya or Rájpút.

Rájpút tribes of the second grade.

Next to the royal clans in social importance are those races with whom they are connected by marriage. The honour of the alliance draws them also within the exclusive circle. It is not easy to indicate the line which separates the Rájpút from the clans immediately below him, known in the hills by the appellation of Thakar† and Ráthi. The Mián would restrict the term Rájpút to those of royal descent; while the Ráthi naturally seeks a broader definition, so as to include his own pretensions. The limit here given on the authority of Mr. Barnes is probably just; and those only are legitimately entitled to rank as Rájpúts who are themselves the members of a royal clan, or are connected in marriage with them.‡ Among these tribes the most eminent are the Manhás,

* Mr. Barnes' words are here quoted as they stand; but it must be remembered they were written twenty years ago; and 20 years have worked a great change. The following is from Mr. Lyall's Report: "In Mr. Barnes' account of the population he makes refraining from agriculture the line of distinction between the first and second class of Bráhmans. I think it would be more accurate to put it at refraining from ploughing. There are many Bráhman families who are too proud to plough, but very few who do not do any other kind of field work themselves. *Now-a-days the same may be said with nearly equal truth of the Rájpút families.*"

† The Thakars constitute the higher grades of the group Ráthi. See note following.

‡ The sliding scale established by this distinction is well illustrated by the passage extracted from Mr. Lyall's Report, and already quoted in the discussion of his classified figures for castes (page 75.)

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Rájpút tribes of the second grade.

Jarial and Sonkla Rájpúts. The two former are indeed branches of the Jamuwál clan, to which they are considered but little inferior. They occasionally receive the salutation of *Jai Dia* and very few of them engage in agriculture. Another class of Rájpúts who enjoy great distinction in the hills are the descendants of ancient petty chiefs or *Ránas*, whose title and tenure is said to have preceded that of the *Rájas* themselves. These petty chiefs have long since been dispossessed, and their holdings absorbed in the larger principalities. Still the name of *Rána* is retained, and their alliance is eagerly desired by the Miáns. The principal families are those of Chari, Giro, Kanhiári, Pathiár, Habrol, Súmbar, Dadwál, and other localities. Besides these, the following races occupy a high rank:—The Indauria, Malhotar, Salária, Harchandar, Ladhiárach, Patiál, Chib, Jarál, Bhugália and others which it would be tedious to record. All these tribes affect most of the customs of Rájpúts. They select secluded spots for their dwellings, immure their women, are very particular with whom they marry or betroth in marriage, but have generally taken to agriculture. In this particular consists their chief distinction from the Miáns.

Ráthis and Ghiraths.

The Ráthis muster a large number. They are essentially an agricultural class, and prevail throughout the Núrpur and Hamírpur *tahsíls*. The Ráthis and the Ghiraths constitute the two great cultivating tribes in Kangra proper and the hills below it, where they fill much the same position as do the Kanets (compare Part II,) in the parts to the east. In all level and irrigated tracts, wherever the soil is fertile and produce exuberant, the Ghiraths abound; while in the poorer uplands, where the crops are scanty and the soil demands severe labour to compensate the husbandman, the Ráthis predominate. It is as rare to find a Ráthi in the valleys as to meet a Ghirath in the more secluded hills. Each class holds possession of its peculiar domain, and the different habits and associations created by the different localities have impressed upon each caste a peculiar physiognomy and character. The Ráthis generally are a robust and handsome race; their features are regular and well-defined; their colour usually fair; and their limbs athletic as if exercised and invigorated by the stubborn soil upon which their lot is thrown. On the other hand, the Ghirath is dark and coarse-featured; his body is stunted and sickly; goitre is fearfully prevalent among his race; and the reflection occurs to the mind that, however teeming and prolific the soil, however favourable to vegetable life, the air and climate are not equally adapted to the development of the human frame. The Ráthis are attentive and careful agrciulturists. Their women take little or no part in the labours of the field. In origin they belong neither to the Rájpút nor to the Súdra class, but are apparently an amalgamation of both. Their ranks are being constantly increased by defections from the Rájpúts, and by illegitimate connections. The offspring of a Rájpút father by a Súdra mother would be styled a Ráthi, and accepted as such by the brotherhood. The sects of the Ráthis are innumerable; no one could render a true and faithful catalogue of them. They are as numerous as the villages they inhabit, from which indeed their distinguishing names are generally derived. A Ráthi is cognisant only of the

Chapter III, B. Castes and Tribes. Ráthis and Ghiraths.

sects which immediately surround him. They form a society quite sufficient for his few wants, and he has little idea of the extent and ramifications of his tribe. The higher sects only are generally styled Thakars. These are affronted at being called Ráthis, although they do not affect to be pure Rájpúts. The Ráthis generally assume the thread of caste. They avoid wine, and are extremely temperate and frugal in their habits. They take money for their daughters, or exchange them; a practice reprobated by the *shastras* and not countenanced by the highest caste. On the death of an elder brother, the widow lives with the next brother, or, if she leaves his household, he is entitled to recover her value from the husband she selects. Altogether, the Ráthis are the best hill subjects of the Government; their manners are simple, quiet and unaffected; they are devoted to agriculture, not unacquainted with the use of arms; honest, manly, industrious and loyal.

The Ghiraths or Chángs (the latter designation being merely another name for Ghiraths prevalent in the neighbourhood of Núrpur and Harípur, as Báhti is prevalent for the same people in the lower hills to the east) are sub-divided into numerous sects. There is a common saying that there are 360 varieties of race, and that the sub-divisions of the Ghiraths are equally extensive. The Ghiraths predominate in the valleys of Pálam, Kángra, and Rhilu. They are found again in the Hal Dún or Harípur valley, and are scattered elsewhere in every portion of the district, generally possessing the richest lands and the most open spots in the hills. The Ghiraths rank as Súdras, and this fact apparently accounts for the localities wherein they are found. The open valleys, although containing the finest lands, are also the only accessible portions of the hills. The more refined castes preferred the advantages of privacy and seclusion, though accompanied by a sterner soil and diminished returns. They abandoned the fertile valleys to less fastidious classes, whose women were not ashamed to be seen nor to work in the fields, and the men were not degraded by being pressed as porters. The Ghiraths are a most indefatigable and hard working race. Their fertile lands yield double crops, and they are incessantly employed during the whole year in the various processes of agriculture. As the rains set in, they are engaged in planting out the young rice, the staple commodity of the valleys. For this purpose the fields are worked into mud, nearly two feet deep—an operation in which the women take a prominent part, standing all day in the field up to their knees in mire, with their petticoats looped to their waists. The rice is subjected to several weedings, and, when ready for the sickle, the women help to reap, stock and winnow the grain. These labours are not concluded before the time for winter sowings, when a similar, though perhaps lighter round of toil commences for another crop. In addition to the cultivation of their fields, the Ghirath women carry wood, vegetables, mangoes, milk and other products to the markets for sale. The men are constantly seized for forced labour or (*begár*) to carry travellers' loads or to assist in the construction of public buildings. From these details it will be perceived that the Ghiraths have no easy time of it, and their energies and powers of endurance must be most elastic to bear up

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against this incessant toil. To look at their frames, they incapable of sustaining such fatigue. The men are short in stature, frequently disfigured by goitre (which equally affects both sexes), dark and sickly in complexion, with little or no hair on their faces. Both men and women have coarse features, more resembling the Tartar physiognomy than any other type, and it is rare to see a handsome face, though sometimes the younger women may be called pretty. Both sexes are extremely addicted to spirituous drinks. Although industrious cultivators, they are very litigious and quarrelsome; but their disputes seldom lead to blows; and though intemperate, they are still thrifty. A Ghirath seldom wastes his substance in drink. In their dealings with one another they are honest and truthful; and altogether their character, though less peaceable and manly than that of the Ráthi, has many valuable traits. The Ghiraths being Súdras, do not wear the *janeo*, or thread of caste. They take money for their daughters, but seldom exchange them. A widow is expected to marry her husband's brother, who, if she left his protection, was entitled by the law of the country to her restitution.

Ráthis and Ghiraths.

Commercial castes.

The wealthiest capitalists of the district are the Gosáins, described immediately below. Numerically, the most important of the commercial tribes is that of the Khatris in whose hands the petty trade of the district is mostly confined. After them rank Kaits, Karárs, and Súds. The Kait of the hills is not identical with the Káyath of the plains. He belongs to the Vaisya, or commercial class, and ranks with Mahájans, wearing the *janeo*, or sacred thread. The Káyath of the plains is a Súdra, and is not entitled to assume the *janeo*. All these classes give large sums for brides, and their matrimonial arrangements are the most complicated and difficult of all the systems in vogue in the hills. It is not unusual for five or six families to enter into a species of confederacy, by which each party is bound to give a bride and to receive one in exchange; the intricacies are most puzzling; and when disputes arise it is almost impossible to unravel the tangled skein. Rs. 800 is not an extraordinary price to pay for a wife. The Karárs and Súds are synonymous with the Bania of the plains. The term *Karár* is used contemptuously by Rájpúts to stigmatize any one of their race who shows effeminacy or want of courage.

Religious orders.

Among the religious orders in the hills, the most remarkable are the Gosáins, who are found principally in the neighbourhood of Nádaun and Jawála Mukhi, but are also scattered in small numbers throughout the district. They are the greatest capitalists and traders in the hills, and are an enterprizing and sagacious tribe. By the rules of their caste retail negociations are interdicted, and their dealings are exclusively wholesale. Thus they possess almost a monopoly of the trade in opium, which they buy up in Kúlu and carry down to the plains of the Punjáb. They speculate also in *charras*, shawl-wool and cloths. Their transactions extend as far as Haidarábád in the Dakhan, and, indeed, over the whole continent of India. The Gosáins are distinguished by the general name of Dasnámi or Saniási, and are divided, as the former name implies, into ten tribes. The prevalent tribe in these hills is Girí, the name of the sect being adopted as a patronymic by all the members, as for

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Religious orders.

instance, Fatah Gír, Bahádar Gír, Mani Gír, &c. The founder of this caste was one Shankar Acháraj, whose ten pupils are the patriarchs of the ten sects into which the brotherhood is distributed. By strict rules, they should live a life of celibacy, recruiting their ranks by adopting disciples (*chelas*) from pure tribes, who may be willing to devote their offspring to become Gosáins. But in these hills this prohibition is seldom observed, and all the Gosáins yield to the temptations of marriage. Sons, however, are not eligible to succeed to the inheritance of the father, whose heirs are his adopted disciples.

The Gosáins are sub-divided among themselves into small colleges (*akhára*), each with a recognised head or *mahant*, who has the supreme control over all the property, personal and real, belonging to the community; the other members of the fraternity being dependent upon his bounty for the share they may receive of the common wealth. When a *mahant* feels that his end is near, he elects one of his disciples, by word of mouth, to succeed him. His election is seldom disputed. Should the *mahant* die suddenly without having nominated a successor, the fraternity meet together, and with the aid of other Gosáins, proceed to elect one of their number to the vacant office. After installation the new *mahant* proceeds to a second ceremony of even greater interest, the distribution of the deceased *mahant's* effects, in which he is guided by no rule, but simply by his estimate of the relative worth and capacity of each of his disciples. This distribution (called *bhindára*), strange as it may appear, is seldom contested or impugned. A Gosáin's body is not burned but buried; and over his remains a cenotaph is raised, dedicated to Mahádeo, and called a *Math*. Every Gosáin, at decease, is supposed to be incorporated with the divinity of Mahádeo. The ceremony of admitting a *chela* or disciple is very simple. His *choti*, the tuft which every Hindu cherishes on the crown of his head, is first severed by the *Guru*, or master. The hair is then closely shaved, and the *Guru-mantar*, or incantation, being read, the *chela* is duly initiated.

The *jogis* of the hills are *jogis* only in name. They live by begging and also engage in agriculture. They observe no tenets to distinguish them from ordinary Hindus. They are a separate race, marrying among themselves alone, but following no peculiar professions.

Gaddís.

The Gaddís are the most remarkable race in the hills. In features, manners, dress, and dialect they differ essentially from all the rest of the population. They reside exclusively upon the snowy range which divides Chamba from Kángra. A few have wandered down into the valleys which skirt the base of the chain, but the great majority live on the heights above. They are found from an elevation of 3,500 or 4,000 feet, up to 7,000 feet, above which altitude there is little or no cultivation. They preserve a tradition of descent from refugees from the Punjáb plains, stating that their ancestors fled from the open country to escape the horrors of the Musalmán invasions, and took refuge in these ranges, which were at that period almost uninhabited. The term Gaddí is a generic name under which are included Bráhmans, Khatris, and a few Rájpúts,

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Gaddís.

and Ráthis. The majority, however, are Khatris, and the sub-divisions of the caste correspond with those of the Khatris of the plains. Impure castes are not styled Gaddís, but are known by the name of Bádi, Sípí, or Hálí, &c. The Gaddís are a semi-pastoral, semi-agricultural race. The greater portion of their wealth consists of flocks of sheep and goats, which they feed half the year (the winter months) in the valley of Kángra, and for the other half drive across the range into the territory of Chamba. They hold lands on this side and also in Chamba, and in former days were considered subject to both States. At the present day the hold of the Chamba chief over them has materially relaxed, and many continue all the year round on this side of the range, acknowledging no allegiance whatever to Chamba. It was a rule with these simple people whenever fined by the Kángra authorities, to pay a similar penalty into the Chamba treasury. But British institutions have taught them greater independence, and the infraction of this custom is now more frequent than the observance. Two rupees for every hundred head of sheep or goats are paid to the Government as pasturage tolls. A similar toll of one rupee is levied in Chamba.* Many Gaddís cultivate a winter crop of wheat in Kángra, and returning with their flocks, grow a summer or rain crop at Barmaur on the other side of the snow. They wear clothes of homespun cloth, the produce of their own flocks. The head-dress of the men is a remarkable high-peaked cap, with flaps to pull down over the ears, in cases of severe weather. The front is usually adorned with a garland of dried flowers, a tuft of feathers or a string of red beads, the seeds of parasitical plants growing in the forest. The rest of their dress is a frock made very capacious and loose, secured round the waist with a black woollen cord. In the body of this frock, the Gaddí stores the most miscellaneous articles. His own meal tied up in an untanned leather pouch, with two or three young lambs just born and perhaps a present of walnuts or potatoes for his master, are the usual contents. His legs are generally bare; but occasionally he wears woollen trousers very loose at the knee to allow free motion in walking, and fitting tight at the ankle, over which it lies in folds, so as not to restrict the action of the limbs. The women wear a similar frock, secured with the same woollen cord. Their garment, however, fits rather tighter about the body, and reaching to the ankle is both modest and becoming. The head dress is a *chádar*, or sheet, thrown loosely over the upper portion of the body, and sometimes fastened in the shape of a turban, with a loose streamer behind by way of ornament. The Gaddís are a very simple and virtuous race, remarkable, even among the hill population, for their eminent regard for truth. Crime is almost unknown among them, and their women are chaste and modest. They are frank and merry in their manners, and constantly meet together, singing and dancing in a style peculiar to themselves. They are great tipplers, and at these festive meetings the natural hilarity is considerably enhanced by deep potations. In person they are a comely race. The women frequently are very fair and beautiful,

* See section B, Chapter IV.

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Gaddís.

features regular, and the expression almost always mild and engaging. The Gaddís wear the thread of caste, and are much stricter in Hindú customs and observances than most of the inhabitants of the higher ranges of the Himalaya. They are not a very widely-diffused race. They extend over the greater part of Chamba, inhabit the skirts of the Kángra snowy range, and are found also on the southern face of the Badrawár hills across the Rávi. Their peculiar caste, Khatri, and their position in the ranges immediately above Lahore, favour the tradition that originally they were fugitives from the cities of the plains before the Muhammadan inroads.

The rights of the Gaddí shepherd, in their pasture grounds, are fully described in Section B of the next Chapter. They are possessed of rights, both in the low hills and in the higher ranges, over all, or almost all, the pasturable land in the district, their 'runs' being styled in the hills *ban*, in the snowy range *dhár*. In the past usage of these runs a special right of property (called *wárisi*) is recognised, as distinct from the property in the soil which belongs to the ordinary village communities. So clearly defined is this right of property, that within the last few years more than one Gaddí *wáris* has begun to exact a fee from the other shepherds who graze with him. Mr. Lyall's account, of which the above is the briefest possible summary, is too full for extraction. The following, however, may be quoted from the earlier part of the account :—

"At the end of November, or early in December, they (the Gaddís) arrive in their winter quarters in the low hills where they remain something less than four months. By the 1st of April they have moved up into the villages on the southern slopes of the snowy range or outer Himalaya, and here they stay two months or more, gradually moving higher and higher till about the 1st June or a little later, when they cross the range and make for their summer or rainy season grounds in Chamba, Bará Bangáhal or Láhaul. After a stay there of three or three-and-a-half months they recross the outer Himalaya about the 15th September, and again stay on its southern slope from two-and-a-half to three months, working gradually down till about the 1st December, when they are ready to move off again to the low hills. The original home of the Gaddí race was on the head waters of the Rávi river ; in Chamba territory, to the north of the Dháola Dhár, or outer Himalaya. The country behind that great range commonly goes by the general name of *gadderan* or Gaddí land ; but for a long time past great numbers of Gaddís have resided for a part of the year, or for the whole, and held land in that part of Kángra which extends along the southern slopes of the Dháola Dhár from Boh, in *talúka* Rihlú, to Bir in *talúka* Bangáhal. An least three-fourths of those who live in Kángra have also shares in lands and houses in Chamba territory. Most of the shepherds to be found in Kángra are of those families which own land in both territories, but some, notably in Núrpur, are subjects of the Chamba State only. All the well-to-do Gaddís in our territory own sheep and goats, some few families as many as a thousand head, many from three to four hundred. They talk of them as their *dhán*, a use of the word which expresses the fact that *the flock is the main source of their wealth. From about 800 to 1,200 sheep* form a flock or *kandáh* : three or four men and several dogs accompany the

* As to this, see Lyall's report, paragraph 43.

flock, which camps out night and day all the year round. If a man owns many head, he takes with him one or more *bowál*, or hired shepherds, but commonly the men with a flock are all of them part proprietors, and if a man has very few head, he will not go himself, but get a friend or kinsman who is going to take them with his own."

Kashmíris.

The Kashmíris reside almost exclusively in Núrpur and Tiloknáth. There are a few scattered families in other parts of the district, but not exceeding a hundred together. They are divided among themselves into several gradations, but no restrictions on marriage are recognised except among immediate relations.* They are almost exclusively employed in the shawl trade. There are two classes in the profession, the master workmen, or *ustád*, and the apprentices, or *Shágird*. The former supply the capital, and the apprentices earn their livelihood by task work. The more opulent Kashmíris not only keep large manufactories for shawls, but trade in wool and other produce of Ladákh and Chinese Tartary. The rooms devoted to the workmen are long apartments, airy and well lighted, with looms placed in the centre, and parallel benches for the workmen. These, all of whom are males, sit hard employed the whole day, and sometimes enliven the labour by singing choruses. They are a discontented and quarrelsome race, very deficient in personal courage, and so litigious that their disposition for law has become a proverb. Two women will wrangle all day till night sets in; they will then call a truce, and put down a stone in token of the armistice. Next morning the stone is removed, and the dispute is renewed with double acrimony. The men fight with each other, and it is not uncommon for one to bite off the ear or nose of his antagonist. The apprentices will often receive advances and abscond, while the master workman cheats his labourers by withholding their just dues. They are remarkable for their dirty and immodest habits. The women wear a wadded red cap, and a loose linen frock quite open to the wind, filthy and unbecoming. The men wear better clothes, and are remarkable for high foreheads and Jewish features. They speak a dialect intelligible only to themselves, though they are also conversant with the ordinary vernacular. The shawls of Núrpur and Tiloknáth are not much prized. The work is inferior—a result which the Kashmíris attribute to the hardness of the water, communicating a roughness to the shawls, and thereby greatly detracting from their marketable value.

Gújars.

The Gújars of the hills are quite unlike the caste of the same designation in the plains where they are known as an idle and thieving race, enemies to cultivation and improvement. The only similarity exists in the pastoral habits of both classes. The hill Gújars are exclusively a pastoral tribe. Their wealth consists of buffaloes, as that of the Gaddís consists chiefly of sheep and goats. They live in the skirts of the forests, and maintain their existence exclusively by the sale of the milk, *ghí* and other produce of their herds. While the men graze the cattle, and frequently lie out tending them in the woods for weeks together, the women repair to the markets every morning with baskets on their heads, carrying little earthen pots filled with milk, butter-milk and *ghí*, each pot containing the proportion required for

* Marriages with first cousins are not only allowable, but frequently occur

Gújars.

day's meal. During the hot weather, the Gújars usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which springs up during the rains, and at the same time attain condition from the temperate climate and the immunity from the venomous flies which torment their existence in the plains.

The Gújars are a fine manly race, with peculiar and handsome features. They are never known to thieve. Their women, who are as a rule tall and graceful in figure, are supposed to be not very scrupulous. Their habits of frequenting public markets and carrying about their stock for sale, unaccompanied by their husbands, undoubtedly expose them to great temptations. The Gújars are found all over the district, abounding particularly about Jawála Mukhi, Tíra, and Nádaun. A large majority are Muhammadans. The Hindú Gújars are found especially in the direction of the Mandi border, but are a small sect compared to the Musalmáns.

The menials of the hills.

In the hills, even more than in the plains below, occupations tend to merge into one another, so that it is most difficult to distinguish the outcast classes. The Chamár, the Jhínwar, and the artisans appear to be tolerably distinct. But even this is not the case everywhere; while throughout the hills we find a mixed class known as Koli, Dági, or Chauál, who not only perform the usual services demanded of outcasts, but also follow the occupations of very many of the artisan and higher menial castes. It is impossible to say how many of the people who call themselves Barhai, or some other caste which is sufficiently distinct in the plains, are really Koli by caste, and have adopted the occupation merely of the caste under whose name they are shown. And even the inferior castes which bear the same name in the hills as in the plains, often adopt very different habits and occupy very different positions in the two tracts. One difference is probably almost universal, and that is that in the hills almost *all* menial castes occupy themselves very largely in field-labour; and in some parts the Kolis are generally known as Hális or Sípís, words in common use in the plains for two classes of agricultural labourers. At the same time it would appear that the services performed and dues received by village menials are less commonly regulated by custom in the hills than in the plains. The social position of the menial classes in the hills is thus described by Mr. Barnes in his Kángra Report :—

"Those classes who are too proud or too affluent to plough, and yet hold lands, generally entertain *kámas*, or labourers from these outcast races, whose condition is almost analogous to that of slavery. He gets bread to eat and a few clothes a year, and is bound to a life of thankless exertion. These castes are always first impressed for *begár*, or forced labour, and, in addition to carrying loads, have to provide grass for the camp. In the hills the depression of these castes is more marked than I have observed elsewhere; their manner is subdued and deprecatory; they are careful to announce their caste; and an accidental touch of their persons carries defilement, obliging the toucher to bathe before he can regain his purity. If any person of this caste has a letter to deliver, he will throw or deposit his charge on the ground, but not transmit it direct from hand to hand. He is not allowed to approach near, and in Court, when summoned, he will stand outside, not venturing, unless bid, to intrude within the presence. If encouraged to advance he does so with hesitation; while all the neighbours

Chapter III, C. Castes and Tribes. The menials of the hills.

fall back to avoid the contamination of his touch. Under the rule of the Rájas they were subjected to endless restrictions. The women were not allowed to wear flounces deeper than four inches to their dress, nor to use the finer metal of gold for ornaments. Their houses were never to exceed a certain size, nor to be raised above one floor; the men were interdicted from wearing long hair, and in their marriages the bride was forced to go on foot, instead of riding in a *jampán* or chair, as allowed to every other class. Certain musical instruments, such as the *dafal*, or drum, and *nakára* or trumpet, were positively prohibited. Many of these restrictions are still observed, although, of course, there has been no sanction given or implied by the officers of Government."

The Barwála and Batwál.

Barwála and Batwál are two words used almost indifferently to express the same thing, the former being more commonly used in the lower hills, and the latter in the mountain ranges of Kángra. In Chamba both names are current as synonyms. But the Batwál of Kángra is a true caste, while Barwála is little more than the name of an occupation. Both words correspond very closely with the *Lahbar* or *Baláhar* of the plains, and denote the village watchman or messenger. In the higher hills this office is almost confined to the Batwáls, while in the lower hills it is performed by men of various low castes who are all included under the generic term of Barwála. These men are also the coolies of the hills, and in fact occupy much the same position there as is held by the Chamárs in the plains, save that they do not tan or work in leather. In Kángra they are also known as *karaunk* or *kirauk*, a word which properly means a man whose duty it is to assemble coolies and others for *begár* or forced labour, and they are also called *satbáhak* or "bearers of burdens." Like most hill menials they often cultivate land, and are employed as ploughmen and field labourers by the Rájpúts and allied races of the hills, who are too proud to cultivate with their own hands. They are true village menials, and attend upon village guests, fill pipes, bear torches, and carry the bridegroom's palanquin at weddings and the like, and receive fixed fees for doing so. In the towns they appear to be common servants. They are of the lowest or almost the lowest standing as a caste, apparently hardly if at all above the Dúmna or sweeper of the hills; but the Batwál has perhaps a slightly higher standing than the Barwála. Indeed the name of Barwála is said to be a corruption of Báharwála or "outsider," because, like all outcasts, they live in the outskirts of the village. In the higher ranges and where they are known as Batwál, they are almost all Hindus; but when they descend to the lower hills or plains and take the name of Barwála they are almost entirely Musalmán.

The Dúmna.

The Dúmna, called also Domra, and even Dúm in Chamba, is the Chúhra of the hills proper, and is also found in large numbers in the submontane districts of Hushiárpur and Gurdáspur. Like the Chúhra of the plains he is something more than a scavenger; but whereas the Chúhra works chiefly in grass, the Dúmna adds to this occupation the trade of working in bamboo, a material not available to the Chúhra. He makes sieves, winnowing pans, fans, matting, grass rope and string, and generally all the vessels, baskets, screens, furniture, and other articles which are

The Dúmna.

ordinarily made of bamboo. When he confines himself to this sort of work and gives up scavengering, he appears to be called Bhanjra, at any rate in the lower hills, and occasionally Sariál. The Dúmna appears hardly ever to become Musalmán or Sikh, and may be classed as Hindú; though being an outcast he is not allowed to draw water from wells used by the ordinary Hindú population. The Dúmna is often called Dúm in other parts of India, as in Chamba; and is regarded by Hindús as the type of uncleanness. Yet he seems once to have enjoyed as a separate aboriginal race some power and importance. Further information regarding him will be found in Sherring (I, 400) and Elliott (I, 84). He is of course quite distinct from the Dúm-Mírási.

The Koli and Dági.

These two words, together with a third name Chanál, are used almost indifferently to describe the lower class of menials of the highest hills. General Cunningham believes that the hills of the Punjáb were once occupied by a true Kolian race belonging to the same group as the Kols of Central India and Behar, and that the present Kolis are very probably their representatives. He points out that *dá* the Kolian for water, is still used for many of the smaller streams of the Simla hills, and that there is a line of tribes of Kolian origin extending from Jabbalpur at least as far as Allahabad, all of which use many identical words in their vocabularies, and have a common tradition of a hereditary connection with working in iron. The name of Kúlu, however, he identifies with Kulinda, and thinks that it has nothing in common with Kol. Unfortunately Kola is the ordinary name for any inhabitant of Kúlu; and though it is a distinct word from Koli, and with a distinct meaning, yet its plural Kole cannot be discriminated from Koli when written in the Persian character; and it is just possible that the figures may include some few persons who are Kole, but not Koli. The names Koli, Dági, and Chanál seem to be used to denote almost *all* the low castes in the hills. In the median ranges, such as those of Kángra proper, the Koli and Chanál are of higher status than the Dági, and not very much lower than the Kanet and Ghirath or lowest cultivating castes; and perhaps the Koli may be said to occupy a somewhat superior position to, and the Chanál very much the same position as the Chamár in the plains, while the Dági corresponds more nearly with the Chúhra. In Kúlu the three words seem to be used almost indifferently, and to include not only the lowest castes, but also members of those castes who have adopted the pursuits of respectable artisans. Even in Kángra the distinction appears doubtful. Mr. Lyall quotes a tradition which assigns a common origin, from the marriage of a demi-god to the daughter of a Kúlu demon to the Kanets and Dágis of Kúlu, the latter having become separate owing to their ancestor, who married a Tibetan woman, having taken to eating the flesh of the yák, which, as a sort of ox, is sacred to Hindús; and he thinks that the story may point to a mixed Mughal and Hindú descent for both castes. Again he writes: "The Koli class is pretty numerous in Rájgíri on the north-east side of *parqana* Hamírpur; like the Kanet it belongs to the country to the east of Kángra proper. I believe this class is treated as outcast by other Hindús in Rájgiri,

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The Koli and Dági.

though not so in Biláspur and other countries to the east. The class has several times attempted to get the Katoch Rája to remove the ban, but the negotiations have fallen through because the bribe offered was not sufficient. Among outcasts the Chamárs are, as usual, the most numerous." Of *pargana* Kángra he writes: "The Dágis have been entered as second-class Gaddís, but they properly belong to a different nationality, and bear the same relation to the Kanets of Bangáhal that the Sipis, Bádis, and Hális (also classed as second class Gaddís) do to the first class Gaddís." So that it would appear that Dágis are more common in Kángra proper, and Kolis to the east of the valley; and that the latter are outcast while the former claim kinship with the Kanet. The word Dági is sometimes said to be derived from *dágh*, a stain or blemish; but it is hardly likely that in the hills, of all parts of the Punjáb, a word of Persian origin should be in common use as the name of a caste, and Mr. Anderson's derivation Part II, (Chapter III, Section C) is far more probable. At the same time the word is undoubtedly used as a term of opprobrium. Chanál is perhaps the modern form of Chandála, the outcast of the hills, so often mentioned in the Rájatarangini and elsewhere.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Origin and growth of rights in land.

Original tenure of land in Kangra.

This subject will best be introduced by two extracts from Mr. Lyall's Settlement Report, which define in clear and forcible language the main incidents of the tenure of land under the indigenous government of the country.

*First.**—Under the Rájas, the theory of property in land was that each Rája was the landlord of the whole of his *Ráj* or principality, not merely in the degree in which everywhere in India the State is, in one sense, the landlord, but in a clearer and stronger degree. The Mughal emperors, in communications addressed to the Hill Rájas, gave them the title of *zamíndár*, *i.e.*, landholder. Documents are preserved in some of the Rájas' families in which this address is used. The Rája was not, like a feudal king, lord paramount over inferior lords of manors, but rather, as it were, manorial lord of his whole country. Each principality was a single estate, divided for management into a certain number of circuits. These circuits were not themselves estates like the *mauzas* of the plains: they were mere groupings of holdings under one collector of rents. The waste lands, great or small, were the Rája's waste: the arable lands were made up of the separate holdings of his tenants. The rent due from the holder of each field was payable direct to the Rája, unless he remitted it, as an act of favour to the holder, or assigned it in *jágír* to a third party in lieu of pay, or as a subsistence allowance. So also the grazing fees due from the owner of each herd or flock were payable to the Rája, and these were rarely or never assigned to any *jágírdár*. The agents who collected these dues and rents, from the

* Lyall. Set. Rep., p. 24.

Original tenure of land in Kángra.

... down to the village headman, were the Rája's servants, appointed and paid directly by himself. Every several interest in land, whether the right to cultivate certain fields, to graze exclusively certain plots of waste, work a water-mill, set a net to catch game or hawks on a mountain, or put a fish-weir in a stream, was held direct of the Rája as a separate holding or tenancy.* The incumbent or tenant, at the most called his interest a *wárisí* or inheritance, not a *máliki* or lordship.

The artizan and other non-agriculturists resident in villages held their *láhrí básí*, or garden plots, of the Rája, not of their village employers and customers, and paid their cesses and were bound to service to him only. They were not the only class bound to service: the regular landholders were all liable to be pressed into service of some kind, military or menial. The Rájas kept a tight hold upon the wastes: certain portions of forest were kept as *rakh* or shooting preserves; and trees, whether in forest or open waste, could not be felled except with the Rája's permission. No new field could be formed out of the waste without a *pattah* or grant from the Rája. No *wazír* or other revenue agent, and no *jágírdár* could give permission to reclaim waste. Such a power was jealously withheld, as it might have led to the growth of intermediate lordships. I have heard it said that, from a feeling of this kind, *wazírs* or *kárdárs* were never chosen from the royal clan, and *jágírs* were generally given in scattered pieces. Certain rights of common in the waste round and about their houses were enjoyed, not only by the regular landholders, but by all the rural inhabitants; but these rights were subject to the Rája's right to reclaim, to which there was no definite limit. In short, all rights were supposed to come from the Rája; several rights, such as holdings of land, &c., from his grant; others, such as rights of common, from his sufferance.

Secondly†.—With regard to cultivated lands, the gist of the description (that given by Mr. Barnes) is, that 'there were two separate properties in the soil, the first and paramount being the right of the State to a share of the gross produce, and the second the hereditary right of cultivation,‡ and claim to the rest of the produce on the part of the cultivator.' This hereditary right to hold and cultivate land was known as a *wárisí*, *i.e.*, an inheritance. It was contingent on the proper cultivation of the land and the punctual payment of the Government dues. Directly these conditions were neglected, the Government had an undoubted right to transfer the tenure to another; but at first the alienation was only temporary, and the claim to recover within a certain period was universally recognized. The right was not saleable, for the holders 'never considered their tenure of that absolute and perfect charac-

* The Rájas took a share of every kind of income;—the best hawk caught in a net, the largest fish caught in a weir, a share of the honey of the bee-hives, and of the fruit of the best fruit trees; even trees planted by a man in his own field were held to be royal property if of certain valuable kinds.

† Lyall, Set. Rep., p. 18. Mr. Lyall is here summarising Mr. Barnes' description which he appears fully to endorse.

‡ On p. 19, Mr. Lyall further says: "'All the landholders agree in deriving this original title from a *patta*, or deed of grant, from the Rája."

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ter that they could transfer it finally to another. The land they argued belongs to Government; ours is simply the right to cultivate.' But, though not saleable, the right could be mortgaged for a time, and when the incumbent had no heirs, he was permitted to select a successor, and transfer his land to him in his lifetime.

Tenures in the lower portions of the district.

It must be remembered that the above description refers to the country generally, that is, to the *Kabzewárí talúkas*, as they are sometimes called, and not, except with many reservations to the *talúkas* of Indaura, Khairan, Kandi, Lodhwán, and Súrajpur in *pargana* Núrpur, and *chauki* Kotlehr in *pargana* Hamírpur. Towards the plains the tenures assume a different complexion. Instead of an agricultural body equal among themselves, and looking only to Government as their superior, the community is divided into various grades, and one class enjoys privileges which do not extend to the rest. For instance, in parts of Núrpur and Nádaun, there exists in some villages a proprietary class who levy from the other cultivators a fixed cess on the entire grain produce, varying from one to two seers in every maund, and a small money rate of four to two annas on every *ghumáo* of land cultivated with sugar-cane, cotton, safflower, or other stuffs not divisible in kind. These dues are collected at every harvest, and divided among the proprietors according to ancestral shares. But this is the sum of their profits; for the whole community, proprietors or not proprietors, pay at money rates according to the rateable distribution of the Government revenue. In some villages, again, the proprietary right is of a more perfect character, and analogous to the *zamíndári* tenure of the North-Western Provinces. The rents are taken in kind or at money rates, in excess of the Government demand, and the proprietors enjoy, besides these proportional cesses, a clear surplus over and above the Government revenue. These are, as it were, hybrid tenures, produced by the meeting and fusion of the two systems of land tenure prevailing in hill and plain. Here there was a family in each *mauza* or hamlet which claimed a kind of superiority or lordship. Under the Rájas, in practice, the rights of these families seem to have been limited to the privilege of giving the headman to the village or hamlet, and levying certain small cesses on the crops of the other cultivators. In as many cases as not the headman appropriated all the cesses, and gave no share to his kinsmen. Where these *mauzas* contained any forest, the Rájas treated it as their own. Mr. Lyall writes:—"I have heard of several instances where a family of this kind was expelled for slight cause by the Rájas, and re-admitted after a time on payment of a fine. Mr. Barnes was inclined to think that the privileges and position of these families were, in origin, official: this may be a true view; many facts go to support it; but it is equally possible that they are the remnants of a proprietary right at one time as perfect as the village proprietorship of the plains, but, in course of time, reduced by the encroachments of the Rájas to something considerably less."

[Th]e *talúka*.

The first point to be here noted is a very important distinction between the tenures of the hills and those of the plain country. In the latter (still quoting Mr. Lyall), "if the proprietors of any old

village are asked how they became possessed of their estate, they will generally say that their ancestor found the land waste and settled on it, and founded the village, or that he acquired it by conquest or purchase; they rarely admit that they owe their first title to any action of Government or superior authority." Here, on the other hand, the Rája was the acknowledged fountain of all rights in the soil, and no tenure was complete without investiture from him. This distinction is the key to a proper understanding of the hill tenures. We have first of all the principality forming one estate, of which the Rája was the landlord in a sense unknown in other parts of this province. The next step in the sub-division of the country was its conventional distribution into *talúkas.* The same word is in use in parts of the plain country of the Punjáb; but there the absence of marked physical features rendered the formation of the *talúka* circles a matter, as it were, of accident. For instance, a *talúka* in the plains often represents just that portion of land which some petty Sikh chief was able in bygone times to seize and hold. Boundaries, again, were liable to constant alteration, the ruler of the day effacing the mark set up by his predecessor. In the hills, on the other hand, the diversified nature of the country suggests natural landmarks, and these have determined the limits of the *talúka* sub-divisions. For instance, the fertile plains of Indaura and Khairan, two *talúkas* of the Núrpur *tahsíl*, present a striking contrast to the bare tertiary hills of Maubála and Fatahpur, which adjoin; and these again have no analogy with the sandstone rocks and extensive plateau of the *talúkas* of Núrpur (proper) and Jagatpur. Pálam and Kángra, though apparently portions of the same valley, are distinguished by a difference of elevation. The *talúkas* of Changar and Balihár are separated by the crest of an intervening range. Thus the nature of the country has stamped an impress of permanence upon its sub-divisions, which have with very few exceptions survived unchanged from the earliest times, and have acquired a deep hold upon the feelings and prejudices of the people. A list of the *talúkas* grouped into the modern *tahsíls* has been given at page 7 (Chapter I.)

Chapter III, B.

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The *talúka.*

The village or circuit.

The *talúkas* were sub-divided by the Rájas for fiscal management into circuits,* each one of which was so constituted in respect of size and physical characteristics as to represent "just that amount of land which one man could efficiently supervise" with the assistance of a "complete and numerous set of officials," all of whom were the Rája's servants. In order to secure this result, the circuits were of various dimensions according to the nature of the country—extensive in the hilly tracts, where population and arable land are scarce; contracted in the open and closely-cultivated valleys. Where the circuits are very small, it is generally found that they are fragments of an original larger circuit, which was broken up,

* Barnes, Set Rep., para. 104. The vernacular name for these sub-divisions of the *talúka* varies in different parts of the district. The names mentioned by Mr. Lyall are *tappa*, *hákimi* and *magdái*. Mr. Barnes mentions the first and last. There is no exact English equivalent, and the general word circuit, which is employed by both Settlement Officers, offers perhaps the nearest possible approach to accuracy.

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The village or circuit.

often by assignments of land-revenue under the Sikh or Mughal administration. The constitution of these fiscal circuits, which have now become stereotyped into a certain conformity with village communities of the plains, is discussed at some length by both Mr. Barnes and Mr. Lyall. The description of the former is not altogether free from ambiguity, but, if read carefully, appears (as is pointed out by Mr. Lyall) to recognize two classes—circuits, composed (1) by "an aggregation of independent hamlets," and (2) by "an aggregation of isolated freeholds." Of the former class, according to Mr. Barnes, are the majority of villages in the district, including all except such as lie in the irrigated valleys. The hamlets he describes as having "each their separate boundaries, which are as jealously watched and maintained as those of larger and more powerful communities;" as constituting, in fact, "circuits within circuits" each of which has a certain analogy or "similarity" in respect of its rise and progress (though incapable of comparison by reason of disparity in size) to the village communities of the plains. Circuits of the second class are those in which there is no recognition of internal boundaries, other than those of each individual holding; in other words, which are a congeries not of composite hamlets but of "isolated freeholds." Mr. Lyall's account is more clear. He brings all the circuits under one general description, and elaborates the distinction noticed by Mr. Barnes, finding the principle of classification in the different modes of treating waste lands. His opinions are stated in the passages here extracted from his report:—

"In the plains," he says, "the boundaries of a *mauza* are the boundaries of a property. But in the hills the boundaries of a *mauza* have no more to do with property than have those of a parish in England at the present day, and as parishes grew out of one parson taking the tithes, so these *mauzas* or circuits seem to have grown out of one man for a length of time collecting the land-rents either as an agent or an assignee of Government. Each principality was a single estate, divided roughly, for purposes of administration, into circuits known as *tappas*, *hakimás*, *magdáis*, &c. These circuits had each their manager or head man, and included the whole area of the country, waste, great and small, as well as cultivated fields. It was easy to decide to what circuit any particular field belonged; its position or the place of residence of its holder had little to do with the question: the field was reckoned to belong to the circuit whose manager had been in the habit of collecting its rent. But with regard to the waste, on which no rent was taken, it was often not so easy to say to which of two or three circuits a particular plot of waste belonged. The boundaries of the circuits in waste lands had never been definitely fixed, but, in course of time, natural lines, such as rivers, ridges, &c., had come to be recognised as boundaries, except perhaps where large tracts of waste intervened, or except where the cultivated lands, managed by two or three circuit officers, were completely intermixed, as was often the case in irrigated tracts. The word circuit, as applied to a charge of this last kind, is of course a misnomer. The circuit, as regarded its waste *lands, was a mere arbitrary and loosely-defined division of the principality: as regards its cultivated lands, it was a chance collection of independent family holdings. By family I mean sometimes one household; but oftener* a group of kinsmen, descendants of a common ancestor, holding shares of an ancestral estate, and living on it in several houses. A family living

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...near the boundary of two *mauzas* frequently held land separately in both; so also, families living high up on the mountains, commonly had separate holdings of rice land in *mauzas* far below in the valleys."

After discussing Mr. Barnes' description of the circuits, he proceeds:—

The village or circuit.

"It will be noticed that Mr. Barnes did not attempt to include all the *mauzas* in one description: there are in fact considerable differences of aspect in them, to which no one set of words can be accurately applied. If his description be read carefully, it will be seen that he divides the hill *mauzas* into two classes: first, the class found in the open country, especially in the irrigated villages; secondly, the class found in the mountainous and hilly country. He says that the land within a circuit of the first class is an aggregation of isolated freeholds, which are distinct from each other, and are held by men of different castes, who possess nothing in common except that for fiscal convenience they have been massed together under one jurisdiction, that is put under one headman, who is not their own choice, but has been appointed by the Government. Of the second he says that such a circuit is an aggregation of independent hamlets; some are very small, some large; they each have their separate boundaries, which are jealously maintained; they are under one or more functionaries who are appointed for the whole circuit, not for every hamlet.

"If we try to understand the distinction which Mr. Barnes wished to draw between one *mauza* and another, two questions arise: first, what is a hamlet, and what is a freehold? and secondly, what kind of boundary is it which the hamlet is said to have, and, which is not mentioned in the case of the freehold? It would, I think, be a true answer to say that both hamlet and freehold are mere family holdings of fields; both, I believe, are identical in origin of tenure, that is, both began with the grant by the State to the holders or their ancestor of certain fields or plots of culturable land to be turned into fields. The only difference in their aspect is this: that, in the case of the hamlet, the fields (by which I mean arable land only) are more or less compactly situated round the house or houses of the family, and more or less completely separated from the fields of the next family by intervening waste; whereas in the case of the freehold or mixed holding, as I prefer to call it, the fields are for the most part apart from the houses, and intermixed with the fields of other families. These facts, that is, the compactness and isolation of the fields composing the family holding in the case of the *mauza* composed of hamlets, and their intermixture in the other case, though they left the tenure of the fields the same, in course of time produced a degree of difference in the tenure of the waste in different *mauzas*. In the one, boundaries between the family holdings in the waste within the *mauza* grew by degrees into more or less perfect recognition; in the other, no idea of such appropriation or division of the waste arose.

"A glance at the outward aspect of the *mauzas* will, I think, make it clear that this degree of difference of tenure in waste has mainly arisen from physical causes. Take, first, a *mauza* in the irrigated villages. The low and tolerably level parts of the area which can be conveniently flooded from the water channels, form the *hár* or open expanse of rice-field. This land is too valuable and too swampy to be lived upon; the houses of the landholders are seen closely scattered along the comparatively high and dry ridges or rising grounds. Each family has a garden, orchard, or small field or two round the house or houses in which it lives; the rest of its holding is made up of fields scattered here and there in the *hár*.

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The village or circuit.

Near the houses are long strips of grass-like village greens on which the cattle graze in common. Now in a mauza of this kind it is evident that the idea of boundary in the waste between family and family has not had the chance of arising. Often, however, a large mauza of this kind in divided by some natural barrier (*e g.*, a deep ravine, river-bed, or high ridge) into two or more parts, having little communion together. Such natural divisions of the *mauza* were sometimes recognized under the name of *tíkas*. But the *tíka* was just as much an arbitrary division as the *mauza* itself; the different families in it, being of different castes, had little or no united feeling, and no sense of common property in the waste.

"Take, next, a *mauza* in a country where there is no irrigation, but where the features of the landscape are bold; that is, where open arable slope or plain alternate with steep unculturable hill. Here the houses of the landholders will be seen scattered over the surface of the arable land, the fields of each family lying, with few exceptions, compactly round the houses of the family, only separated from those of the next family by paths, or by small plots, strips, or banks of unculturable waste The general grazing grounds are the hill sides which surround the arable land. Here, again, there has been no opportunity for the growth of a feeling of boundary between family and family in the waste as a whole. Small strips or plots of waste among and round the fields are in a way recognized as pertaining to the fields to which they are nearest; but the wastes outside, that is the hill sides, are felt not to belong to one family more than to another,—to be in fact no man's land.

"Thirdly, take a *mauza* in an unirrigated country where the features of the landscape are not bold; that is, where it is composed of a mass of low steep hills, intersected by hundreds of narrow valleys or ravines. In a country like this there is little culturable land, and what there is, is scattered here and there along the tops of the ridges and edges of the ravines. Culturable and unculturable lands are everywhere intermixed in about the same proportion in one direction as in another. Consequently the houses of the landholders are seen placed at nearly equal distances all over the area of the *mauza*, each group of houses surrounded by waste sprinkled with fields. Each family, as it has grown from its ancestor, the first settler, has brought under the plough all the culturable land within its reach, but has still, within the orbit of its fields, much waste, enough or nearly enough for its requirements in the way of grazing ground. In a a country like this, whatever the original theory of property in the waste might be, it is easy to see that, in the course of time, when no surplus culturable land was left to tempt new squatters, a feeling of boundaries in the waste between family and family must arise; the whole area of the *mauza* would be sub-divided by such boundaries

"All the *mauzas* in Kángra proper might roughly have been said to belong to one of these three above-described aspects. They might have been put into three classes, *viz.*: *Class I.—Mauzas* formed of holdings of detached fields, with no boundaries in the waste. *Class II.—Mauzas* formed of hamlets, with boundaries in the lesser wastes only. *Class III.—Mauzas* formed of hamlets, with boundaries including all the wastes. But many *mauzas* would not as wholes fit exactly into either of the three classes. One and the same *mauza* in different parts may have all three aspects."

The hamlet.

The constitution of the hamlet as a component part of the "village" or circuit is sufficiently indicated by what has been already stated. It is merely necessary to add, with reference to the passage quoted from Mr. Barnes—"each hamlet has its separate boundaries,

which are jealously watched and maintained as those of larger communities"—that in Mr. Lyall's opinion this assertion is too broadly put.

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The hamlet.

"He ought," Mr. Lyall continues, "to have explained that there was a difference even in the *mauzas* formed of hamlets, and that in most of them to get at the hamlet boundaries you would have had to first eliminate all the larger blocks of waste; and, secondly, that it gives the idea that the hamlet boundaries were much more defined than they really were. Mr. Barnes allows that the boundaries of the *mauzas* in the waste were very indefinite; and this was quite as much the case with the hamlets, even where the hamlets had reached their full development. In many places the hamlet boundaries cannot be said to have existed as recognised facts: the idea was only half formed in the minds of the landholders, and not at all accepted by the State; and where they may be said to have existed, it remains to be considered to what they amounted, that is, what rights in the wastes included in them were implied in their recognition, either as between the families of landholders, or as between the landholders and the State."

The hamlets differ greatly in size.* They are largest and most compact in the Hamírpur *tahsíl* and parts of the Dehra and Núrpur *tahsíls*. Here they are called *gráon* or *gáon*. In other parts the word applied to them is *lárh*. In Núrpur another word—*bása*—is sometimes used, particularly for the secluded little hamlets, which lie perched on the sides of the Háthí Dhár. Generally it may be said that when the family is grown large, the houses and holdings are dignified with the title of *gráon*, or village; while smaller hamlets are called *lárh* or *bása*, words equivalent to our *homestead*. When a family grows large, it is of course a sign that it has been long established. The oldest and largest hamlets are generally held by families of good caste, who, on various grounds, used to hold rent free, in whole or part, under the Rájas, and who therefore had a special motive for sticking together and holding to the land. Generally speaking, in that part of the country which is nearest to the plains the landholders had a stonger feeling of property in the soil, and it is there that the largest hamlets are found. In the irrigated valleys the families and family holdings are generally small. Mr. Lyall says:—

"I believe that one reason is, that the malaria from the rice-fields has prevented the families from increasing. Not only in Kángra but in Gurdáspur and other districts I have noticed an extraordinary difference in the growth of families in irrigated and unirrigated estates. In the one case the pedigree tree shows little increase of numbers in many generations; in the other, in the same time, the family has expanded into something like a clan; and where a family grew numerous in spite of the malaria, it did not hang together long; the rent of the rice-lands was heavy, and transfers of fields, in default of payment, were frequent; many holdings were always going a-begging for an occupant; the tendency was for members of a family to separate and settle on newly-acquired holdings."

The individual holding.

Turning now to individual holdings, it appears that the highest form of property recognized in these hills was the hereditary right

* "Some are assessed as low as Rs. 5. Others, again, pay a revenue of Rs. 200 to Rs. 300" (Barnes).

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of cultivation (*wárisí*)* already described in the words of Mr. Lyall. This right was conferred by a deed of grant (*patta*) from the Rája. A *patta* was never granted for a whole village or even for a whole hamlet, nor for a block of country containing waste as well as arable land, but always for specified fields or culturable plots alone, of which not only the rent, but the name and area also were specifically entered on the deed; and the grantee ostensibly acquired no title beyond the four corners of his *patta*. By custom of the country, however, such a grantee enjoyed extensive rights of common (*bartan*) in the unenclosed wastes surrounding his holding. The right of common has now, as will presently be shown, become stereotyped into a right of property; but that no such right was recognized by settler, governor, or governed, under native rule, is amply proved by Mr. Lyall, whose views are given below at length. Mr. Barnes thus describes the origin and permanent nature of the *wárisí* rights:—

"It is difficult to say what constitutes, in the estimation of the people, an hereditary ownership in the land. I believe the term properly applied belongs only to the descendants of the original settlers, who by their industry and enterprise first reclaimed the waste. I have known cases where the present incumbent has held uninterrupted possession for thirty or forty years, but he will not assume, nor will the people concede to him the appellation of *wáris*. If asked whose land it is, they will still refer to those traditional persons in whom the right was once known to reside. There may be no traces of the veritable owners: another family may have enjoyed for half a century all the substantial privileges attaching to the hereditary usufruct of the land, but the rank will still be withheld. Time alone can effect the change. As generations pass away, the title of the incumbent gradually acquires validity, less by the force of his own prescriptive claims than by the lapse of time which has obliterated the memory of the past.

"Strictly speaking, the right to hereditary possession was contingent upon the proper cultivation of the land and the punctual payment of the Government dues. Directly these conditions were neglected, the Government had an undoubted right to transfer the tenure to another, and to provide for the security of its own revenue. At first the alienation was only temporary, and the right to return within a certain period was universally recognized. Under the rule of the Rájas this limit was exceedingly ill defined. Popular feeling was always in favour of the hereditary claimant, and no lapse of time within the memory of the inhabitants was held sufficient to debar his title. When the hills were ceded to us, hundreds of individuals who had left the country through the oppression of the Sikhs recovered their lands by simply presenting themselves at the village and proving their title to the actual incumbents; and in our Courts, whenever the claims of a hereditary owner of land, no matter how long dispossessed, were submitted to a village council, the arbitrators invariably awarded the entire holding to the *wáris*."

In another part of his report Mr. Barnes says:—

"The State was the acknowledged proprietor, and levied its rent in money or kind according to its exigencies or pleasure. The right of the

* The use of the word *wárisí* is by no means limited to agricultural tenures, but is applied equally to the hereditary right to official posts, *e.g.*, to the posts of *chaudhri* or *kotwál*. So to the hereditary vocations of the tanner or the blacksmith, the carpenter or the priest, are each a species of *wárisí*. The term in fact is applied to any hereditary right or privilege whatsoever.

people was simply the right to cultivate. There was no intermediate class to intercept the earnings of industry, or to appropriate a share of the public revenue. All that was not required for the subsistence of the cultivator went direct into the Government treasury."

The individual holding.

On this Mr. Lyall remarks :—

"I believe that this is a very good description of the tenure on which the fields or cultivated lands were held. It shows that the landholder was rather a crown-tenant than a landlord ; he called his right a *wárisí*, or inheritance, not a *máliki*, or lordship, and the same term applied to every kind of interest held of the Rája, even to a claim to some village office. But it does not matter whether we dub the *wáris* in English a landlord or a crown-tenant ; there is no doubt but that we must consider him to have had a property in his holding. In some principalities his claim on his holding was stronger than in others. I have heard old men, in praising the Rájas of the Kátoch or Kángra family, say 'they paid more respect to the cultivators, *wáris*, than other hill Rájas ; they would rather take 75 from the *wáris* than 100 from an outsider.'*

How little respect other Rájas sometimes paid to the *wáris* may be gathered from stories relating to old times, which I have heard repeated, and from instances which have occurred in recent times in protected hill states. For instance, common report says that, not many years ago, the Rája of Chamba, more than once, by a summary order, turned a man out of his ancestral house and lands, and gave them to a covetous neighbour. In fact some say that to get such an order it was then only necessary to get access to the Rája, and present an offering of a handful of rupees, but this is no doubt an exaggeration. But, at any rate, in some of the hill states the cultivators had no better protection against the Rája than the Irish tenant used to have against his landlord : a good Rája never evicted an old cultivator without a very strong cause any more than a good Irish landlord did ; but there was no protection against a bad Rája for a cultivator of humble position, though a strong family of good caste or social standing had little reason to fear.

"If the proprietors of any old village in the plains of the Panjáb are asked how they became possessed of their estate, they will generally say that their ancestor found the land waste and settled on it, and founded the village, or that he acquired it by conquest or purchase ; they rarely admit that they owe their first title to any action of Government or superior authority. No doubt this is commonly mere brag on their part ; nevertheless, it is a significant fact that the feeling which gives rise to such bragging is not found in these hills, where all the landholders agree in deriving their original title from a *patta* or deed of grant of the Rája. These *pattas* were given not for villages or hamlets, or blocks of country containing sufficient waste for grazing as well as arable land, but for certain specified fields or culturable plots only ; the name and area of the plot, as well as the rent at which it was to be held, are generally all to be found entered in the *patta*."

By returns made out at the late revision of the Settlement, there were in 1867, 37,599 families (either households, or groups of kinsmen holding shares of an ancestral estate and living on it in several houses) of landholders in the four *tahsíls* of Kángra proper, and

* Kángra is favourably compared with Goler in an old saying, which may be [illegible] translated : "Book and ledger Kángra, pitch and toss Goler." This [illegible]rred, I think, as much to security of tenure as to fixity of rent.

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their holdings are divided into 79,840 separate lots.* Mr. Barnes speaks of the constancy with which the connection of the *wáris* with his holding is maintained. And his remarks would lead to the supposition that a majority of holdings date back to a remote period; this, however, does not appear to be the case. Mr. Lyall gives a statement showing the length of title of the present families of landholders, and concludes that in the *tahsíls* of Kángra and Dehra, not more than one-third of the holdings go back further than to the grandfather of the present holders. In Núrpur and Hamírpur about one-third can be traced further. The statement is as follows :—

Comparative age of titles.

No. of family holdings.	Detail of Family Holdings according to the Number of Generations for which each holding has been held by Present Family.						
	Acquired by present holders	From the father.	From the grandfather.	From the great grandfather.	From four to six generations.	From six to ten generations.	Above ten generations.
37,399	6,119	8 993	8,467	6,169	5,534	1,909	570

Orginal tenure of waste lands in *mauzas*.

In the hills the estates of landholders consisted of holdings of cultivated fields only, not, as was ordinarily the case in the plains, of shares of the arable and waste land comprised within the boundaries of a village or *mauza*. The landholder of the hills had an interest no doubt in the waste lands mixed up with and surrounding his fields, but that interest differed not only in degree, but also in character from the interest which he had in his holding of arable land. There can be no doubt whatever that, prior to the Regular Settlement, all unenclosed waste, small or great, was the property of the State, and that the rights therein of the landholders were of the nature of rights of use only.

Description of the rights of use in waste lands belonging, by custom, to village communities.

These rights of use in the waste were called, in the language of the country, a *bartan*, and were of the nature of the rights of common enjoyed by the commoners in unenclosed wastes and forests in England. The most universal were the right to pasture cattle or sheep and goats, the right to cut grass or leaves of certain trees for fodder, to cut thorns for hedges, to break off or pick up dry wood for fuel. There were other privileges generally enjoyed, which, however, can hardly be classed with the others as rights of use, as they were not lawfully exercised in the same free way, but only with permission first obtained of some local official. Such were the privileges of getting gratis

* The number of sharers is, of course, greatly in excess of this figure, for brothers and cousins very frequently hold their common inheritance without partition. (Lyall). The actual number of shareholders (proprietors) for the whole district is given in Table No. XV. For the four *tahsíls* of Kángra proper, the total number of *proprietors* and *tenants* is given by Mr. Lyall in Appendix I to his Report as 232,829.

timber for roofing or farm purpose, green wood for fuel at marriage and funeral ceremonies, splinters of pine for torches, &c. Mr. Lyall continues :—

Description of the rights of use in waste lands belonging, by custom, to village communities.

"That these rights, such as the right of pasture and taking wood for fuel, were mere rights of use, and rights of common, and not signs of ownership of the soil, will, I think, be admitted when they are described. For instance, to take the right of pasture : not only the regular landholders, but also the other residents in the villages, such as traders, shop-keepers, artizans, carriers, all grazed their cattle and sheep and goats in the waste lands nearest their houses. Most of these men, no doubt, were also in some degree landholders, but some who were not kept a cow and goat or two.

"Again, the State collected a grazing-tax, from which no class was excepted. It was levied everywhere on buffaloes, and in most or all places on sheep and goats ; the only distinction was that professional shepherds and herdsmen were taxed at higher rates than other classes. Cows and oxen were excused, but only, I believe, on superstitious grounds (*gai ki pún*). Again, supposing the right of grazing to be a sign of ownership of the soil, then it is certain that the customary limits, within which the men of each *mauza* or hamlet exercised their right, would be found to correspond with the boundaries of the *mauza* or the hamlet (where a hamlet boundary existed) ; but in practice grazing was not governed by such boundaries. As often as not in waste lands, of whatever kind, on or near the boundary of a *mauza* or circuit, (where the boundary did not form a natural barrier), the nearest inhabitants on both sides of the boundary had a common right of pasturage, and I have seen cases in which a block of waste within one *mauza* boundary was in practice exclusively grazed by some families holding land and residing in the next *mauza*. So, again, in those parts of the country where hamlet boundaries within *mauzas* may be said to have been pretty clearly recognized, many hamlets grazed their herds on wastes out of their own boundaries, and no rule but one of convenience seems to have first decided where the cattle of each hamlet should or should not go. The original idea seems to have been that grazing in the unenclosed wastes was free to all men ; then gradually, as the country became thickly inhabited, the convenient distances within which each hamlet had been accustomed to drive its cattle to pasture became the limits of its right of grazing. These limits, however, overlapped, that is to say, while each hamlet had some waste, that nearest its houses, which it grazed exclusively, and upon which no other hamlet, as a matter of fact, intruded, the wastes farther off, which were equally handy to other hamlets, were grazed on in common by all. It may be noticed also that it was a general custom that carriers, shepherds, or herdsmen on the march could halt anywhere and graze for a day or two without leave asked. The same description which I have given of the right of pasture will apply generally to the right of taking wood for fuel, and the other rights of use. For instance, where a circuit or *mauza* contained little or no forest or scrub, the residents invariably had a right to go for fuel, thorns, &c., to the nearest forest or jungle in some other *mauza*. So, again, in the case of waste lands on the edge of a *mauza*, the right to cut the hay or tall grass which springs up in the rains, sometimes belonged, by custom, to persons whose lands and houses were in the next *mauza*. All these rights of the villagers in the waste were alike in this, that they were enjoyed by all residents, not by the regular landholders only, and were exercised within limits independent of *mauza* or hamlet boundaries.

Original rights of the State in waste lands within *mauzas*.

"These two features alone seem to me to show clearly that they were of the character of rights of use, not of attributes of proprietorship in the soil of waste ; but if any doubt remains, it will perhaps be removed

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when the rights exercised over the waste by the State are described. The State, in the exercise of its rights of reclaiming culturable plots, and putting blocks of forest in preserves, could annul, with respect to such plots or blocks of waste, the interests therein of the neighbouring landholders; and so long as it did not thereby stint them to an unbearable degree of pasturage, &c., it would have been held to be only acting within its rights. It would, I think, be a clear mistake to consider a loose interest in the waste generally, not in any definite part of it, to amount to a proprietorship of the soil.

"Certain blocks of forest within *mauzas* were reserved as *rakhs* or shooting preserves by the State; no grazing of cattle or trespass for cutting of grass or branches was allowed in them. A Rájpút, to express the care which the old Rájas took of the forests, will often say that they considered them their garden. In forests not especially preserved, and even in the open waste lands, trees could not be felled without permission. In most principalities the Rájas used to impose a *thák*, or prohibition of grazing, on all forests for the three months of the rains*; this was done, I think, partly as an assertion of authority, and partly with an idea of benefit to trees and game. Again, the Rájas used to grant to the Gújars and Gaddis, professional herdsmen and shepherds, the exclusive right to graze buffaloes or sheep and goats in particular beats or runs at certain seasons.

"In waste lands of all kinds the State had a *right of approvement*, that is to say, the State could empower any person to break up and hold of it any plot of waste;† no waste land could be broken up without a *patta* or deed of grant. The Rájas were very jealous in this respect; under them no *wazír* or *kárdár* could give a *patta* of his own authority. The person who reclaimed waste land under such a *patta* thenceforward held it direct of the State. He got at once as good a title as any landholder in the country; there was nothing higher in the way of title than the claim distinguished as a *wárisí*; and to a native the strongest form of *wárisí* imaginable was derived from succession by inheritance to land reclaimed from waste by a father or other ancestor under authority of a *patta* from the Rája. If the person who reclaimed the waste had before lived in another *mauza* and removed thence to reside on the new holding, he became at once entitled to the same *bartan*, or rights of use, in the wastes surrounding him as the oldest inhabitant.

"The idea of a tenant farming part of the holding of an ordinary landholder or crown-tenant was familiar enough to the hill people. A subordinate tenant of this kind was called an *opáhú*, but the idea of a tenant holding land of the community or body of landholders of a *mauza* was quite incomprehensible to them. The explanation is, that there was no feeling in the minds of the landholders of a collective property in the wastes within their *mauza* or circuit. In fact such a feeling has not yet fairly taken root, and the following facts will show how slowly it grows in the minds of the hill

* This custom prevails still in some dependent Hill States. In part of Mandi after the *thák* is over, the people are not allowed to cut grass and small wood for fuel, unless they pay some grain fees to a contractor, who has leased the grass and small wood of the forest from the Rája.

† As will be explained hereafter, in the *mauzas* composed of hamlets, it is only true with certain reservations, that the State had the power to grant any plot to any person, and even in the other *mauzas* the power of the State over the lesser waste was in practice limited. Policy, and the fear of being thought tyrannical, prevented it from doing anything which would seriously injure the rights of use of the old established landholders. All sorts of objections would be made, and often with success, to the grant of any plot near a homestead, *e. g.*, that it was the *Nikál dangarán*, or place where the cattle stand when first let out of the stall, or their *sándh* or *bidh*, that is, the place where they lie in the heat of the day.

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people. Under the loose and greedy system of government which the Sikhs introduced, any petty *kárdár* could make grants of waste lands for cultivation, and under our Government the village headmen have been encouraged to give *patta nautor*, or reclamation leases, in writing. Accordingly, a good deal of land has been broken up since Settlement, in most cases by men of the *mauza*, but often by outsiders ; in either case the reclaimer considers himself, and is considered by his neighbours, to hold as a proprietor, not as a tenant of the community ; and this is the case with respect to men who have reclaimed land within the last five years, notwithstanding that for the last fifteen years the landholders have been repeatedly told, and have to a certain extent understood, that, as a result of Mr. Barnes' Settlement, the waste lands have become their property. Many, however, have not really understood the change at all. I suppose that, while I was revising the Settlement in Kángra, I must have been asked several hundred times by landholders to give them *patta* or grants for waste plots within their own or some other circuit.

Existence of a feeling of collective property in the waste on the part of the men of hamlets in certain parts of the country.

"All this that I have written respecting the right of the State to give grants of waste to outsiders, and the absence of a collective feeling of property in waste in the minds of the communities of landholders, is quite accurate with regard to perhaps the larger part of the country, especially the part most distant from the plains, but hardly accurate with regard to the rest. In my description of the constitution of a hill circuit I have explained how the family holdings in one class of *mauzas* remained mere holdings of detached fields, while in another class they grew into hamlets compactly formed and separated from their neighbours by more or less distinctly recognized boundaries in the waste. It was, I think, of this latter class of *mauza*, which is divisible into hamlets, that Mr. Barnes was thinking when he said that extensive wastes of forests were considered the undivided property of the State, implying thereby that the lesser wastes were in part the property of the landholders. It was indeed the fact, with regard to a *mauza* of this kind, that putting aside any large wastes which it contained (such as a block of forest or the crest of a hill or mountain), in the remaining or lesser wastes hamlet boundaries would have been found sometimes distinct, often indistinct, according to the degree of development which the hamlets had attained. And where you found hamlet boundaries, you would have found also that the family possessing the fields had some kind of feeling of collective property in the waste within its boundary. They would have hardly called such waste their *chik* or ground, like their fields, nor would they have felt competent to put in an outsider to break up a plot and hold it as their tenant, or even to break up a plot themselves without permission ; but if the State had proposed to give a *patta* or grant out of it to an outsider, they would have greatly objected.* In fact they would have argued fairly enough that the *bartan*, or use of the plot, belonged either entirely or principally to them, and that as they would be the greatest sufferers by its enclosure, it should be given to them to enclose, if to any one Even if a member of the family of the hamlet got the *patta*, he would have been probably compelled to throw the plot into the common holding, and thereby give

* In part of Hamirpur, where there are no large wastes, and the hamlet boundaries are most distinct, I have heard an intelligent man say that, in the old times, if the Rája had given to a *bannahrálah*, *i. e.*, an inhabitant of a neighbouring hamlet, a *patta* or rent-bearing lease for waste land within another hamlet boundary, the men of the hamlet would have objected, or claimed a preferential right to take it up ; but that if the Rája gave an outsider a grant of such land, to be held rent-free as a favour, the objections of the men of the hamlet, if made, would not have been considered valid either by the Rája or the public.

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the others each his share. In those parts of the country in which hamlets and hamlet boundaries in the waste were most developed, all the fields of a hamlet are, with few exceptions, held by the family on ancestral shares. This is proof that here the feeling of collective property in the waste within hamlet boundaries existed, and was strong enough to prevent appropriation of any part by individual members of the family. On the other land, where the hamlets were less developed, it will generally be found that only a part of the holding is held on ancestral shares, and that the rest, which has been reclaimed from the waste as the family has grown, is held by the actual reclaimers or their heirs only."

Effect of our Settlements upon rights in land.

To summarise shortly the state of tenure described in the foregoing paragraphs: there were two rights in the soil recognised under native rule,—the paramount right of property vested in the Rája as landlord, and the right of cultivation derived by grant from the Rája and vested in the cultivators. The first-named right extended to the whole area of the principality; the second primarily extended only to the plot specified in the deed of grant, but carried with it further rights of common in adjacent waste. For purposes of administration, all plots of land leased to cultivators were grouped into circuits of such size as to allow of supervision by a complete set of officials. In some cases (not in all, the determining causes being dependent upon accidents of locality) minor groups of holdings (hamlets) were recognized as forming the units of which the larger circuit was composed. In some cases (not in all, the causes being again accidental) distinct boundaries, whether of circuits or of hamlets, were recognised, in which both waste and cultivated lands were included. The system of tenure came down practically unchanged to the time of the introduction of British rule. The period of Sikh dominion, it is true, had intervened, but the Sikhs do not appear to have altered the tenure of land, however much they confused the old system of administration. Moreover, many tracts were under their direct management for a very short time only, and a few never. Before their time the Mughal Emperors had taken certain tracts as imperial demesnes, but these tracts were not large, and the Rájas now and again recovered possession; so that even in these the system of tenure established by the Rájas was not materially changed.

The introduction of British rule was immediately followed by a Settlement of the land-revenue upon principles imported from the plain country of the North-West Provinces. Under the transforming hands of the officer who conducted this Settlement, the loose circuits of the Rájas became estates in the technical sense, *i.e.*, revenue-paying units. Boundaries were set up defining the limits of villages, and (south of the Biás) of hamlets, in the waste; and of the areas thus defined the holders of cultivated plots were declared to be joint proprietors in the sense in which that term is used in the plains. In other words, the body of landholders in each circuit were converted into a proprietary community, each sharer in which was the proprietor of his own holding, and co-proprietor with his fellows in the waste. Moreover, the whole area of the district, waste as well as cultivated, was included in the village boundaries then for the first time laid down. Thus, though in theory Mr. Barnes

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states that "extensive wastes and forests are usually considered the undivided property of Government," yet it has resulted from his arrangement, that the property in the soil of waste land has been held by the Government to have passed to the landholders, the State retaining only general rights of property in the timber, which rights in a majority of instances, but not in all, are especially reserved in the village "administration papers." The following complication has accordingly arisen. The right of property in the soil vested in the village landholders, and enjoyed by them in shares proportionate to their shares in the cultivated area, is subject to the right of the Government to take measures for the conservancy of the timber; and, on the other hand, the property in the trees vested in the Government is subject to the right of the villagers to obtain fuel and timber for agricultural purposes.

As a natural corollary to this, when the time came for assessment, the revenue of each circuit was assessed as a lump sum for the payment of which the whole body of landholders became jointly responsible during the term of Settlement. Great as this revolution was, it appears to have been quietly acquiesced in by the people who indeed were considerable gainers by the innovation; for with the rights of property acquired in the waste, the village communities received, by way of compensation for the imposed responsibility, the right to collect and divide among themselves certain items of income arising from it, which formerly were included with the regular land rents in the annual collections made by the State. In the changes thus effected, the individual holdings of cultivated land alone remained unmodified. Upon these the effect of the Settlement proceedings was to confirm the tenure, making it *de jure*, as well as *de facto* proprietary. The result of these measures as regards the right of Government in the waste has been described above. It was sought subsequently* to evade these consequences, but the Government steadily refused to sanction any procedure which could possibly be construed as a breach of faith; and during Mr. Lyall's Settlement, the final step in appropriating the waste to the people was taken by a general demarcation of sub-divisional boundaries throughout all the villages of the four *tahsíls* of Kángra proper.†

The landholders or *khewatdárs* of each *mauza* are proprietors of their several holdings of arable land, and co-proprietors (in proportion to the amount of land-revenue paid by each) of the waste lands. On the other hand, the State is the proprietor of forest or wild-growing trees in waste lands. In the forest, therefore, that is in waste land more or less covered with wild tree or bush, the State and the landholders have separate properties, neither of which are free, for the property of the State in the trees is subject to the right of the landholders and other residents of the village (and per-

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* For an account of the controversy which rose upon the subject, see Lyall's Report, paras. 28, 29.

† Even where hamlets of the kind already described did not exist, it was found that other sub-divisions called *tikas* did exist.

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haps of other villages) to obtain the necessary quantities of wood for fuel, and timber for farm implements and building purposes; and the property of the landholders in the soil is subject to the right of the State to preserve the trees. Moreover, the State, in transferring the property in the soil of the wastes to the owners of fields, necessarily did so with reservation of existing rights of third parties; therefore the rights of the Gújars to their *soánas*, or cattle walks, and of the Gaddí shepherds to their sheep runs, remain unaffected by the change; so also do the rights of common belonging by custom to the people of one *mauza* in the waste of another *mauza*. This measure rendered solid and appreciable the property in the waste, which previously had been somewhat impalpable by reason of its dilution over so large an area.* The result of this sub-divisional demarcation was to leave 176 blocks of waste the common property of a whole township, while 5,512 blocks were marked off as the property of hamlets.† The township now resembles in aspect those *common in some parts of the Multán and Deraját divisions*, in which the whole of the cultivated and the whole or greater part of the waste lands, are divided into separate ring fence estates; and the only bonds of union are the common village officers and the mutual liability to make good the revenue, with, in some instances, the addition of a share (calculable on the share in payment of the revenue) in a block of common waste.

Mr. Lyall writes :—

Origin of difference in land tenures of hills and plains.

"It may be worth while to make a guess as to the original cause of the difference between the tenure of land in these hills and that existing in the plains of the Punjáb. It may perhaps have to do with the ethnology of the country: there is an idea current in the hills that of the land-holding castes the Thákars, Ráthís, Kanets, and Ghiraths are either indigenous to the hills, or of mixed race and indigenous by the half blood, and that the Rájpúts, Bráhmans, Khatris, and Jats, and others are the descendants of invaders or settlers from the plains. It is commonly believed that the inhabitants of the plains are the descendants of tribes of Aryan race, who successively invaded India from the north-west. They came as settlers, and more or less completely expelled the aborigines from the tracts in which they settled, driving them back into the forests and mountains. It is easy to see how such a settlement by free tribes might result in a division of the country into estates held by village communities. I believe that this is how the plains of the Punjáb were settled. As to the hills I suppose that they remained to a much later date inhabited only by aboriginal tribes,‡ and that eventually they were invaded not by tribes of settlers driv-

* As to the practical difficulty arising from the want of sub-divisional boundaries, see Lyall's Report, para. 173.

†The areas in acres are as follows :—

Common land of townships	...	...	...	506,067
Do of *tikas* or hamlets	...	...	...	392,437
Total unoccupied waste in Kángra proper			...	898,504

‡ Certain peculiarities in the present religious ideas and customs prevailing in the hills have some resemblance to facts recorded of the wild tribes still to be found in some parts of India. There are traditions which show that human sacrifices were sometimes made by the Rájas in comparatively recent times.

back the old inhabitants, but by military adventurers subduing them, much in the way in which Ireland was first invaded from England. May not certain peculiarities which we see in the hills, such as the formation of petty principalities, the sole lordship of the chief, the customs of primogeniture in his family, the contempt of the plough and business of farming by Rájpúts and Bráhmans, be explained as the effect of such conquering invasions, and of the military order which the invaders would have to maintain in the constitution of their society in order to keep down a subject race?

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Origin of difference in land tenures of hills and plains.

"But, perhaps, the physical difference between a flat and a mountainous country will of itself account for the difference of tenures. In a flat defenceless country like the plains of the Punjáb, men naturally congregated in large village for mutual protection; the houses being built wall to wall, each village was a castle; the land nearest the village was cultivated, the rest remained waste; the men of each village formed in a degree a political unit; village fought with village; and hence an idea of village boundaries and village lordship over the wastes might naturally arise. In the hills, on the contrary, the broken nature of the country prevented the formation of large villages like those in the plains; the houses had to be scattered here and there, so as to be near enough to the patches of culturable land No single hamlet was strong enough to stand by itself, so all had to put themselves for protection under some territorial chief and to unite under his leadership to defend themselves against outsiders. Hence might arise the idea of the sole lordship of the chief, the absence of village boundaries in the west, and the theory that all the waste was the property of the chief"

Rights as they now stand.

Classification of village tenures.

To bring villages thus composed under the usual technical classification involves necessarily some straining of the terms employed. Table No. XV, however, adapted in uniformity with tables given for other districts, from the latest Government Returns, is given for what it is worth. The figures are for the whole district. The technical nomenclature could perhaps be applied with less violence to the hamlets than to the villages as a whole. Thus Mr. Lyall writes at paragraph 176 of his report:—

Forms of tenure of the hamlets.

"The hamlets, taken separately, are, in respect of tenure, little miniatures of the villages in the plains. The Hindú law of inheritance, and divergences from such law caused by various causes, taken with the original *ryotwárí* tenure prevailing under former governments, explain every thing. About 7 per cent. might be classed as *zamíndárí*, 29 per cent. as *pattidárí*, and the rest as *bháiachára* estates. But it is safer not to bring into the hills these strange terms which are apt to mislead, and to say merely that about 7 per cent. are at the present moment owned by one man or by several holding in common, 27 per cent. by bodies of men (generally of one family) holding in part at least severally, and owning the estate on ancestral or customary shares, and the remainder by men also holding in whole or part severally, but not on shares, and where only measure of right *quoad* the whole hamlet or the undivided part of it, is the proportion paid by each landholder, of the sum total of the revenue."

Proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Govern-

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ment grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed land tenures assume so many and such complex forms in the Punjab that it is impossible to classify them successfully under a few general headings. The average area of holdings is noticed below.

Tenants and rent.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. The current rates of *batái* are also mentioned in the following description of the several classes of tenants. At the revised Settlement, Mr. Lyall recorded 33,014 tenants, of whom 6,426 were hereditary. The tables on the next pages shew their classification according to (1) tenure and rent paid, (2) length of occupation of tenures. The following is the explanation of the classes given in the first column of the second statement:—

Class A, not put in by proprietors.

1. Original proprietors who lost lease from Government (*málguzári*) in hard times, but kept cultivation.
2. Original proprietors who sold, or in lieu of debt surrendered the lease, but kept cultivation.
3. Original proprietors of lands formerly in *rozgah* or *maáfi*, of which the *maáfidár* or his heirs have been recorded proprietors in Settlement papers
4. Persons who, before or after Settlement, by authority of a *patta* from *kárdár* or *hákim* or village official, broke up common waste land, and in former or present Settlement papers have been entered as tenants of proprietary community, or tenants of the *hákim* or *lambardár* who gave the *patta*.
5. Persons put in by *kárdárs* or *hákims* to cultivate *lámárs* or abandoned lands, of which such *kardár* or *hákim* was subsequently constituted the proprietor.
6. Persons put in by *kárdárs* or *hákims* in Sikh times or before Settlement as *málguzárs* in the absence of the proprietors, and who, on the return of the proprietors, remained in occupancy as tenants.

Class B, put in as tenants by proprietors.

1. Tenants who, when the proprietor abandoned the land in Sikh times or before Settlement, held till he returned as *málguzárs*.
2. Tenants put in with regard to relationship to proprietors.
3. Other tenants settled down on the land by proprietors.
4. Tenants settled down on other lands, to whom a proprietor has made over one or two fields for cultivation.
5. Artizans and others, having their trade as main means of subsistence, to whom a proprietor has made over one or two odd fields for cultivation.

It will be seen that the vast majority of tenants pay half produce as rent; a good many more, two-fifths or one-third; and a considerable number, fixed lump-sums in cash, or part cash, part grain, locally called *atkáru* or *chakota*. The class paying a share of the revenue, with or without the addition of a fee (*málikána*), which is large in other districts, is very small here.

Form in which rent is paid by tenants having or not having rights of occupancy according to entry in Settlement Records.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Class of tenants according to new Settlement papers	As proprietors without *malikana*		Ditto with *malikána.*		*Atkáru* or *Chakota* (fixed cash rent.)		*Roru* (fixed rent in kind)		By (SATH) Share of Produce.							
									Half.		Two fifths.		One-third.		One-fourth or less.	
	Holdings.	Acres	Holdings.	Acres.	Holdings.	Acres.	Holdings	Acres.	Holdings.	Acres.	Holdings.	Acres.	Holdings.	Acres.	Holdings.	Acres
I Tenants declared to be hereditary by judicial order	66	117	18	154	78	212	16	61	128	532	48	420	47	465	2	4
II. Tenants hereditary by entry in old Settlement papers or declared to be hereditary with consent of proprietors without any suit	122	275	216	1 155	346	944	138	235	3,201	7,839	1,563	9,035	424	2 66[illegible]	...	...
III. Tenants holding by *patta* or agreement attested by Settlement Officer	10	45	...	...	18	114	15	50	878	1,479	7	19	1	1	...	...
IV. Tenants entered as non-hereditary in last Settlement papers, or as simply tenants in old or new Settlement papers ...	43	900	114	668	1,815	5,681	294	580	16,398	37,359	4,458	13,644	2,941	7,894	20	142
Total ...	630	1,337	358	1,977	2,257	6,952	466	926	19,704	74,258	6,174	23,018	3,403	11,029	22	146

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Tenants and rents.

Classification of tenants according to origin of occupancy, and attending circumstances.

1		2	3	4	5	6	7	8
					Length of Tenancy.			
Class.		Number of holdings.	Number of shares in holdings.	Acres.	Under 17 years or since settlement.	Above 17 years and under 22 years, or since annexation.	Above 22 and under 50 years.	Over 50 years.
A No.	I	646	1,049	1,829	72	47	91	483
" "	II	222	364	583	5	53	63	101
" "	III	433	779	1,123	91	49	105	192
" "	IV	644	970	1,282	295	49	134	180
" "	V	62	96	148	21	4	8	19
" "	VI	36	69	109	3	8	13	5
" "	others	10	24	46	...	...	10	...
B "	I	45	152	122	6	4	27	8
" "	II	1,002	1,622	2,596	294	286	321	96
" "	III	6,271	15,976	34 152	3,297	1.983	2,149	1,901
" "	IV	15.854	28,177	40 3[illegible]7	9,219	2 586	2,678	1,220
" "	V	3,235	678	6.603	1,430	794	683	357
" "	others	658	916	748	287	38	267	76
By judicial order	...	403	976	1,965	2	...	36	975
By *patta*	...	904	1,400	1,631	622	238	37	7
Total	...	33,114	57,480	92,634	21,815	10,980	10,167	10,234

Class of tenants who cultivate with landlords' plough.

Between the *káma*, who is a mere farm servant, and the regular *opáhú* or tenant farmer, comes a class of men who farm the land with plough and oxen furnished by the landholder. They are called by various names in different localities, the name generally having reference to their share of the gross outturn, which is one-half of what remains after putting aside the *sat* or share formerly taken by Government, the *sat* being half or a third, their share is a fourth or a third; if they are assisted by a *káma* supplied by the landholder, they get only an eighth. Hence originated the names, by which they are commonly distinguished, of *chautegú*, *trihána* or *atholú* tenants. In Pálam they are also called *phúk-pholú*, a name which conveys the idea that such a tenancy is a livelihood for a single soul only. The custom is for the landholder to engage with men of this class at the beginning of the year for the year only, giving them something at the time by way of *sái* or earnest money. It is of course impossible for any kind of tenant right to grow up in land farmed in this way from year to year only.

Tenants who cultivate with their own ploughs, &c.

The true tenant farmer or *opáhú* finds his own livestock and implements; if he resides on the land he cultivates, he is generally distinguished as a *basnú* or *basikú opáhú*.* If he lives in the village but not on the land, he is called simply an *opáhú* or an *adheo*, or a *kirsán*; and if he comes from another village to cultivate a *hal chúk*, *bhatrí*, *oprá* or *dúdharchár opáhú*. The last word implies that he has

* The ward *bijhiá* is often applied to an owner of the land to distinguish him from the mere tenant farmer or *opáhú*.

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Tenants who cultivate with their own ploughs, &c.

put up some kind of shed on the land in which to stay the night when necessary. These *opáhús*, with the exception of a very few who pay *rúrá*, that is, a fixed rent in grain and cash, are all metayer tenants, sharing the gross produce with the proprietor in proportions which vary according to agreement or custom of the locality. When the grain is in the heap, the fees due to the weighman, watcher, and rural artizans, are first deducted and the remainder is then divided. In most localities the proprietor gets a half, even on unirrigated lands, but if tenants are scarce, or the soil not very good, he gets only two-fifths or one-third, or in some cases one-fourth. On the other hand in good irrigated lands, he gets more than a half. For instance, in Ghiroh, Bandí, and Chárí, exceptionally fertile villages in *talúka* Rihlú, the produce of the irrigated lands is generally divided between proprietor and tenant as follows:—The *púrána mul* that is, the old Government demand, so many measures of grain, is first taken out of the heap by the proprietor; then the seed corn, with half as much again as interest, is taken out and appropriated by the person, whoever he might be, who supplied it at sowing time The remainder, after deduction of village servant fees, is divided half and half between proprietor and tenant, but the proprietor, when the tenant's share is ascertained, recovers from him a fee of 10 per cent. in grain under the name of *panchotrá*. Nowhere else does the proprietor get such an extraordinarily large share of the produce: in the Hal Dún he only gets half, and in the best irrigated lands of Pálam and Rájgirí only half, *plus* a fee, called *karda* or *panchotrá* at the rate of five *kacha sers* per *kacha* maund on the tenant's share. In Rájgirí and Pálam the produce of a field of sugar-cane is divided as follows:—If the proprietor and tenant go halves in the expenses of working the press and the cauldron then the *gúr* or molasses is divided half and half; if the tenant bears all expenses, then the proprietor gets only one-third.*

Services rendered by tenants to land owners.

The tenant farmer, in addition to his rent, is bound to give three days' work in the year on any other land his landlord may have, if asked to do so. This service goes by the name of *jowárí*. One day called *haletar* is taken at ploughing time, another *daretar* at reaping time, a third at *karotí* or mowing time. In some places only two days' work is given instead of three. The landlord has to find the tenant food for the day. This custom of *jowárí* prevails generally in Kángra, Hamírpur, and parts of Dehra: it is less defined towards the plains and in *pargana* Núrpur; there, particularly in *talúkas* Indaura and Khairan, the proprietors work their tenants in a rougher and looser fashion, getting what work they want out of them, but following no fixed rule. When a landholder goes on a visit, or entertains a marriage party, the tenant carries his bundle or comes to work in the house, getting food while so employed. This, though generally done, is not always or strictly enforced. A landholder only expects service of these kinds from a regular tenant, that is, from a family which holds a whole farm of him, between whom

* It is calculated in making account of working expenses that it takes twelve men and twelve oxen to work a sugar-press, cauldron, &c. The owner of the plant, whether he be the proprietor or tenant, charges for wear and tear of the press and cauldron respectively two or three *kacha seers* of *gúr* the day.

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and himself there is a permanent connection. The outsider, who comes from another village to cultivate certain fields for a season, or the man who holds a stray field only, would not be expected to do any service. It is a general custom in Hamírpur, Rájgiri, and parts of Pálam for the tenant to present to his landlord, on *sairi* day, an offering of a dish of walnuts, or a bunch of plantains. If the tenant is also an artizan, he presents some article of his manufacture, such as a pair of shoes, a bottle of oil, the legs of a bed-stead, &c.

Customary time for evicting a tenant.

With regard to time of change or eviction of tenants, the general custom is, that, if a landlord puts in a man to cultivate the autumn crop, he must let him hold on for the spring crop also; whereas, if he puts him in before the spring crop, he may evict after it is harvested. The explanation of this is, that the autumn crop puts the farmer to greater expense and trouble, and it is therefore thought that he should be allowed to work out in a second harvest the benefit of the labour and manure put in for the first. But in some exceptional places the spring harvest is the most important, and there in consequence the rule is reversed.* Mr. Lyall writes:

Prevailing understanding with regard to right of proprietor to evict.

"The only class which are felt by the parties to hold from year to year, or for one harvest only, are the *phúk-pholús* and others who farm with landlord's ploughs, and the *opra opáhús* and others who come from other villages. Between the *basikú opáhús* (who have been induced to settle down on the land, and build themselves a *basi* or homestead on or near it for the purpose), and their landlords the feeling or understanding is different. There is no deed or express verbal agreement, but the implied contract is that the tenant shall hold so long as he farms well and pays his rent; or, in other words, *tá qasúr*, that is, till commission of fault against his tenure.† Between the landlord and the other village *opáhús* who do not reside on the land, and lived in the village before they got it, who perhaps practise another trade besides farming, the feeling is rather that the tenant holds not *tá qasúr*, and not from year to year only, but for an indefinite time until it is to the advantage and convenience of the proprietor to dispose otherwise of the land. I have been talking of course of the fields which form a tenant's regular farm, not of stray fields, which he may take up in excess from time to time.

"This distinction, which I have drawn between the *basikú opáhú* or tenant settled down on the land he farms, and the *opáhú* whose home, though in the neighbourhood, is not connected with the farm, is one which is, I think, generally recognized. It is based on the presumption that in the one case to induce the tenant to move, build, and settle down, he must have been led to expect some permanence of tenure; in the other case

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* This general custom is expressed in a popular rhyme—
"His autumn, his spring harvest His betrothed, his bride"

† At several meetings of proprietors and tenants held during Settlement, the people were asked to explain what they considered a fault or *qasúr* which would justify a proprietor in evicting a tenant of this kind. They agreed in saying that it must be a fault strictly connected with the farm, and causing loss to the proprietor, such as continued bad farming, stealing from the threshing floor, or failure to pay the rent punctually where the rent is a fixed sum. I remember my putting to one meeting the case of a tenant whom I supposed to have lost his temper about a trifle, and to have given a deal of abuse to his landlord. I asked whether such conduct would be a fault justifying eviction and was told at once that it would not, though there is a particular dislike of abuse in the hills.

Prevailing understanding with regard to right of proprietor to evict.

the same presumption does not arise. But to say that by custom and feeling of country the whole question of right depends on whether the tenant lives on the land or not, is to say too much, and to draw a more distinct line between the two classes than really existed or exists. In point of fact, the degree of length of occupancy also carries great weight. Mr. Barnes, in the passage already quoted, says: 'Sometimes the agent acquires, by long possession, a prescriptive right to cultivate, and becomes a fixture upon the soil;' and I can say that in my Indian experience I have not met with any race in whose minds the idea of right to a thing seems to grow up, out of mere enjoyment of it, so quickly as in the minds of the men of these hills. Therefore, even where the tenant does not live on the land, if he has held for many years, or if the tenancy has descended to him from father or grand-father, it is felt to be a very hard case if he is evicted without some strong cause.

"As to the *basíkú opáhús* (particularly those who hold of proprietors, who have a caste or family prejudice against farming themselves), no one can talk much with them without seeing that they at least believe themselves to have some kind of right of occupancy. In the Pálam particularly I observed that those of old standing conceive themselves to have a right to hold from the proprietors parallel to the right the latter have to hold of the State. The proprietors in former times only held of the State so long as they did service and paid rent punctually; so the tenants conceive themselves to hold of the proprietors. Just as the hold of the proprietor or crown-tenant, weak at first, became strengthened by long possession and descent from father to son into a *wárisí* or recognized right of inheritance, so the same incidents have strengthened the *opáhú's* hold on his farm I have heard tenants of this class, speaking in evident good faith, define their own interest and that of the proprietors in the land as follows: 'They are (*málik*) owners of the (*sat*) first half of the grain, and of the (*theka*) business of paying the revenue, and we are (*málik*) owners of the (*krat*) remaining half, and of the (*kásht*) business of cultivation.' And if you question the proprietors, they will admit that a *basíkú opáhú*, even of short standing (unless he received the *basí* or homestead ready-made from the proprietor), ought not to be evicted except for grave fault, and that it is a great sin (*páp*) to evict one of old standing whether his progenitor got the *basí* ready-made or not."

Occupancy tenants.

A third class of tenant remains, possessing occupancy rights as defined by the Provincial Tenancy Act. The class is composed of two main elements—ex-proprietors and reclaimers of waste. There are many ways in which persons formerly proprietors have, while retaining possession, lost their former status, some of which are enumerated by Mr. Lyall:—

"Perhaps," he writes, "the Rája assigned the rents or revenue of their lands in *rozgáh* or *maáfi* to some courtier, priest, or official. Assignees of this kind if they lived on the spot, or enjoyed the grant for a length of time, acquired in all men's eyes a kind of property in the land, and reduced the cultivating proprietors to a very subservient position. When the Sikh Government resumed a grant of this kind, to break the blow they allowed the *ex-maáfidár* to engage for the revenue and collect the grain rents as before. We did the same in many cases when we first took the country; and at Regular Settlement the man who paid the revenue was recorded proprietor. Again, proprietors who got into debt or arrears of revenue, often agreed with some banker, corn-merchant, or village *kárdár*, that for a time he should pay the revenue for them, and recoup himself by taking from them half the

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outturn This was also the form of the only kind of mortgage known. When a man, be he *kárdár*, creditor, or mortgagee, was allowed to remain long in such a position, the origin of his connection with the land became forgotten or hard to prove, and the old proprietors sometimes sank into tenants, or were made so by error at first Settlement. Public feeling in Kángra undoubtedly awards a strong right of occupancy to all tenants of the ex-proprietor class, no matter in what way they may have lost grade."

"As to the reclaimer of waste," Mr. Lyall continues, "the waste being all State property or no man's land, it followed that no private person held any which he could make over to another for cultivation, and that the man who first cleared a field must hold it as a crown-tenant or proprietor, not as an *opáhú*. This was the rule ; but in the Sikh times, when the *kárdárs* could do much as they liked, a petty *kárdár*, or village official, would sometimes induce a man to break up waste with the idea of becoming a proprietor, and then dishonestly get the land entered in the revenue paper in his own name ; or perhaps it would be understood that the land would stand in the *kárdár's* name, that he would take grain and pay cash to the State ; but in such a case it is certain that there would be another understanding between the parties entitling the cultivator to permanent occupancy. Without such an understanding no man would have gone to the expense and trouble of breaking up waste in those days If, therefore, a man occupying the position of a tenant can prove that the land when he first got it was waste, then it is certain that, by feeling of the country, he is entitled to a right of occupancy ; the only exception which can be imagined would be a case in which the cultivator had been at no cost of his own, and supported and supplied with stock by the grantee, but such cases, I think, very rarely occurred in practice ; the proprietor would have to prove the exception

"The tenants who are ex-proprietors are now protected by paragraph 2 of section 5 of the Punjáb Tenancy Act. The next paragraph of the same section might, in my opinion, be properly used to protect the tenant who has cleared the waste. For what is the argument which in the plains of the Punjáb makes it equitable to give a right of occupancy to a tenant who represents a family which settled as cultivators in the village at the time when the proprietors founded it in the waste ? It is this: that but for the co-operation of the tenants it may be presumed that the proprietors would have been unable to acquire the property. In Kángra a single field reclaimed from the waste by a tenant is a parallel case ; so long as it was not broken up, it belonged to the State and not to the present proprietor, who would probably have never acquired it, but for the co-operation of the tenant ; both parties' interest or property in the field commences from the same date. I think that this same interpretation of the act might with advantage be extended further, so as to give a right of occupancy to any tenant whose family has farmed the land from the date on which it was first acquired from the State by the present proprietors, whether the land was old waste when so acquired, or only lately fallen out of cultivation."

Adh sális and *sánjhis*.

Where two parties not related to each other have interests in one holding, it is ordinarily simple enough to say which is the proprietor and which the tenant: the cultivator pays the *sat*, or lord's share of grain, to the other, and is the tenant; the non-cultivator takes the *sat*, and pays revenue to the State, and is the proprietor;*

* Taking the *sat*, is no sure proof of proprietorship, for in most parts of the district a *maáfidár* takes from the cultivators, who may or may not be proprietors, the same share of the produce which a proprietor would take from a tenant. Again a proprietor pays the *sat* to his mortgagee, and the latter pays the revenue to the State.

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Village Communities and Tenures.

***Adh sálí* and *sánjhís*.**

but in some holdings it is found that a double interest of a different kind exists; the cultivator and non-cultivator divide the *sat* between them, and pay the revenue share and share alike. Here there is nothing on the surface to show which of the two parties is the proprietor and which the mere *adh sálí*, to use the local term for a member of such a partnership. Probably the cultivator was proprietor, and admitted the other to the partnership, or the reverse may have been the case, or it may be that both parties were from the first half-and-half proprietors, though one cultivates the whole. Another kind of partner is the *sánjhí*. The term *adh sálí* implies partnership in payment of revenue, the term *sánjhí* partnership both in payment of revenue and cultivation. Proprietors who had more land than they could manage often took a friend into such a partnership, dividing the grain and payment of revenue with him half-and-half, or on the number of ploughs put in by each. Here, again, there was nothing on the surface to distinguish the *sánjhí* from the proprietor.

The *adh sálí* tenure commonly arose from the free act of a person in full possession as proprietor,—some one who could not cultivate himself or get a tenant to settle down on other terms, or who could cultivate but found difficulty in paying the revenue, and bribed a capitalist to help him by admitting him to partnership. Supposing it can be shown which of the two parties in a holding is the original proprietor or *wáris*, then present native feeling attaches little weight to the claims of the others, *i.e.*, the *adh sálí* or *sánjhí*. It presumes that the proprietor admitted him of his own free will to the partnership, and can dissolve it when he likes. If, however, it could be proved in any case that both parties' interest in the land began at the same or nearly the same time, that, for instance, one of them got a lease of fields from the State, and immediately associated the other with himself, then the feeling would be in favour of making both parties proprietors, or at least of declaring the partnership indissoluble, except by mutual consent. Again, when the *adh sálí* cultivates, his rights as a tenant may be very strong, though, as *adh sálí* he holds at will. The claims of such a tenant are, in practice, considered strong; the fact that the proprietor conceded so much is proof presumptive that the tenant helped him through difficulties which might have cost him his land, or that at least great inducements were held out to induce the tenant to settle down.

Area of holdings.

Area of holdings

Pargana.	Proprietary Holding		Tenant's Holding.
	Average area.	Average assessment.	Average area.
	Acres	Rs	Acres
Kángra ...	4	8	3
Núrpur ...	12	13	4
Dehra ..	7	8	6
Hamírpur ..	7	7	2½
Total ...	7¼	8	3

Mr. Lyall states the average area of proprietary and tenancy holdings at the time of his Settlement as shown in the margin.

From figures given elsewhere in the Report the acreage of *cultivated* area per head of proprietors and tenants may be deduced as follows:—

Kángra *tahsíl*	1·44 acre.
Núrpur "	3·04 "
Dehra "	1·82 "
Hamírpur "	2·78 "
For the whole district	2·07 "

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Village Communities and Tenures.

Area of holdings.

In Kángra there are on an average two shareholders in each holding, so that each proprietor owns two acres only, and each tenant's share of his farm comes to one acre only. In *talúka* Santa, of Kángra, the average area of a proprietary holding is as low as 2¼ acres, and the average assessment as high as eight rupees; and in *talúka* Rámgarh, where there is very little irrigation, it is three acres and five rupees. In Núrpur the average size of the holdings would not be much larger than in the rest of the district, if the large estates in the plain *talúkas* of Indaura, Kherán, Súrajpúr, &c., were kept out of the calculation. In the northern *talúkas* the average size varies from seven to ten acres, and there are nearer three than two shareholders to each holding. In Dehra the land is most subdivided in *talúkas* Harípur, Mángarh, and Balihár, where the holdings range between three and four acres. In Hamírpur they are much of a size everywhere. In Kángra proper as a whole (exclusive of the *talúkas* of Núrpur, which lie outside the hills) 6¾ acres of arable land owned jointly by two brothers or cousins is the ordinary type of a proprietary holding, and three acres cultivated jointly by two brothers of a tenancy.

"Subdivision," writes Mr. Lyall, "has, I fancy, reached its lowest point; in fact, as it is, if all these people relied on their land only for a livelihood, numbers would be starved. But a great number of the smaller proprietors and of the tenants carry on some other trade and avocation in their village, or send out one or two members of the family to work for hire at a distance, and among the better classes nearly every family has some of its members away on service in some part of India. I have seen an ancestral estate of some twenty acres held on shares by twenty kinsmen; the whole estate was cultivated by four of the shareholders; the other sixteen were away on service of different kinds in every part of India; but the wife or mother of each shareholder was living independently in a separate house on the estate, and taking harvest by harvest her one-twentieth of the landlord's half of the produce from the four cultivating kinsmen. In the Gaddi villages and in Rájgiri I have seen land so minutely divided that the owners were, perforce, obliged to cultivate it jointly, but when the crop was ripe each harvested his own patch separately."

It must be remembered that in the hills no part of the arable land is specially devoted to growing fodder for the cattle, as in the plains. In the irrigated valleys, where there is little waste, the cattle who are fed on rice straw and what little grass they can pick up, are half starved at some seasons of the year, and die in great numbers from this cause and from the effects of the hard labour in the mud of the rice fields. The cost of replacing them is a heavy item in the farming expenses, and the landowners, with few exceptions, are exceedingly poor. On the other hand, the mountain or hill villages generally contain much waste grazing land, and the landowners in them are, on the whole, better off, as each man can make some money by breeding and selling cattle, sheep, and goats, and by making and selling a little *ghí* or clarified butter.

Kharetars or hay preserves.

Although the people graze their beasts indiscriminately in waste lands among the hamlets, guided only as to where they should go by certain vague rules of custom based upon mutual convenience, yet certain parts of such waste are appropriated, for a part of the

Kharetars or hay preserves.

year, by individuals as hay fields, or, in the language of the country, *kharetar*. Any one passing through the country between the 15th June and the 15th October will observe that, while the greater part of the waste near the houses has been closely grazed, there are many clearly-defined plots in which the grass grows long and thick. These are the *kharetars* of the landholders, on which they rely for a supply of hay and long grass for thatching; often these plots are protected by the steepness of the ground, or by some natural barrier, but, where necessary, the cattle are kept off by a temporary hedge of thorns. These hedges are put up at the beginning of the rains, and removed when the hay is cut; so that for the greater part of the year no one but the men of the place could tell where the common waste begins or the *kharetar* ends, and, in fact, there is then no distinction, as both are grazed over indiscriminately. The limits of the *kharetars* are fixed; the same plot is preserved each year; most landholders have their *kharetars*, but a few have none, and others who might be expected to have much have very little. Generally the *kharetar* is in the waste nearest the house and fields of the holder, but sometimes it is near another hamlet, in a different *mauza* or circuit, in a forest, or high up on the hills. Those who have no *kharetar* make a shift by putting a corner of a field in grass, or by preserving the grass on the terraces and banks of their fields. In former times, when there was more elbow room, the neighbours would not object to a man hedging round a bit of waste for a time, particularly in the rainy months, when grass is plentiful. In a few years he or his successors would have established a prescriptive right: this is how most of the *kharetars* originated, but some, no doubt, were assigned to the holders by orders of the Rájas or officials of the State. For instance, in some villages which have always been but scantily supplied with grazing land, there are families of Labánas who hold very large *kharetars* and very little cultivated land: these men keep many oxen, and are hereditary carriers: the Rájas gave them large *kharetars*, because they frequently impressed their oxen for the carriage of stores.

The landholders did not consider themselves owners of their *kharetar* lands in the same way or degree as of their cultivated fields. They paid no rent to the State for them, and the payment of some kind of rents or revenue to the State is the great criterion of ownership in the mind of a hill-man. The Rájas would have held that the right was a right to the grass only so long as the land was not granted to any one for the purpose of cultivation, and the landholders would not have denied the theory, though they would have objected to their *kharetars* being turned into fields, on the ground that grass was necessary to them. In Mr. Barnes's Settlement papers *kharetars* were not distinguished from the rest of the waste lands. But in practice the title to the hay has been recognized to be as valid and absolute as that to any other property. Mr. Lyall divided the *kharetars* into two classes, *garhú*, or near the house or amidst the fields, and *ban* in the forests or on the high hill slopes. The former were recorded as private property; the latter as village common, subject to the individual's customary right of cutting hay for three months.

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Rights of pasture and grazing dues

The rights of pasture enjoyed and dues paid by herdsmen and shepherds in Kángra are fully described in Section B of Chapter IV. Of the cattle-runs, whether *sodná*, *mhenhára* or *dhár*, the only ones recognized in the old Settlement records were those held by Gújar herdsmen, on whom alone the grazing tax was maintained after Settlement. The reason of the distinction was this. When, at the Regular Settlement, the miscellaneous dues which had previously been collected by the State were made over to the newly constituted village communities, the Gújar herdsmen objected to their grazing dues being included in the transfer on the very reasonable ground that the limits of their runs and of the village territories overlapped, so that collections would have been difficult and liabilities uncertain. All exclusive rights to grazing possessed by Gújars have been entered in the Settlement record. Such exclusive rights exist only in Kángra proper, and not in all parts of it, nor for all Gújars. With regard to rights in the sheep-runs of Kángra proper, Mr. Lyall thus explains his action and its grounds :—

"In the case of the sheep-runs (*dhár*) in Bará and Chhotá Bangáhal, the rights are sufficiently definite and clear, and are declared in the village records ; but the runs in other parts of the Dháola Dhár are ordinarily admitted to be open to all comers, and the preferential claims asserted to a few are so vague and loose in nature, and difficult to attest, that I thought it safest to make no entry regarding even them. So, again, no entry in the village records will be found with regard to winter sheep-runs (*ban*), though certain families have undoubtedly distinct and definite rights of a kind in them, except in the Núrpur direction. I however had a return of these winter-runs compiled, but I purposely refrained from attesting it. The rights of the persons claiming to be the *wárís* of the run, and of those who are associated with them (if the latter have any rights), are in a loose, fluid sort of state I did not wish to strengthen and petrify them by bringing them to book The Deputy Commissioner in his executive capacity should, however, in my opinion, look after the interests of these shepherds in case of quarrels with the village communities, for in respect of grazing rights they are tenants of the State within the interest which it has reserved to itself in the forests."

It may be noted that the cattle and sheep-runs often overlap each other, as, buffaloes and sheep feeding on different herbage, the two rights do not conflict.

Rights in streams.

In Kángra the title of Government, by old custom of the country, to all natural streams and rivers is particularly clear, subject, however, to existing rights of use possessed by shareholders in canals, owners of water-mills, or persons entitled by custom to erect *chip* or fish-weirs in certain places Water-mills are sometimes owned by Jhíwars or Kahárs; oftener they are owned by some of the landholders, and worked by Jhíwars. A tax on them, which used to go to Government, was, at Settlement, made over, as miscellaneous village income, to the body of landholders of each *mauza*. *Chip* or fish-weirs are put up in small streams for two months in the early autumn, and in branches of large rivers later on when the floods are abating. They are put up, year by year, in the same place. In most parts of the district the landholders of the adjoining hamlet are the persons who unite to put up the *chip*, and they consider themselves to have a vested right to do it, and would object

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to any new weir being erected within a certain distance, or within the boundaries of their hamlet; yet the right can hardly be said to go altogether with ownership of the fields on the banks, as it is not always the case that all who own fields in a hamlet have shares in the *chip*. Prescription or custom is the great test.

Position to which holders of subordinate interests in the land are now entitled.

Mr. Lyall thus discusses the position of holders of these subordinate rights:—

"The tenures which I have been describing hitherto were formerly all of one grade. The Gaddí shepherd and Gújar herdsman held their interest in their *dhárs* or *soánás* as directly of the State as the regular landholders held their fields. The same may be said of the owners of watermills, of *lahrís*, or of privileges of setting nets for hawks, or putting up fish-weirs in certain places; and I do not know that the position of these tenures is necessarily altered by the fact that the State has transferred the ownership of the soil of the wastes to the village communities. The Gaddí shepherd, at any rate, who pays his grazing fees direct to the State, still holds his interest direct of the State. He is a tenant of the State within the interest which it has reserved when divesting itself of the ownership of the soil. With regard to the Gújar herdsman, the hawk-netter, or mill-owner, the case is perhaps different; they now pay their dues to the village communities, and must, I think, be considered to hold of them. But if their tenancy originated before the State transferred the proprietorship of the soil to the *zamíndárs*, they should, in my opinion, be held to possess a heritable and transferable title, and to be subject to pay rent or dues at customary rates only, or, in case of a genenral revision of assessment, at rates to be fixed for term of Settlement by the Settlement Officer, at the same share of net profit as may be used in assessing the land tax. The actual beds of streams and the water in them belong to Government. If, therefore, any persons have a right to erect fish-weirs in them, they are tenants of the State in respect of such right No dues have ever been exacted from such persons, though they used to send a big fish now and then to the Rája in olden times. The *larhí*-holder pays no rent either to the State or communities. He is proprietor of his holding, but not a shareholder in the village. In one way he may now be considered to hold of the village community, for, if his interest lapsed, the land would revert to it, and not, as before, to the State."

Mr. Lyall thus describes the rights retained by Government in village common waste as laid down in the Settlement record:—

Government rights in waste.

"With regard to forests, all trees growing wild or planted by Government in common waste are asserted to be the property of the State, with reservation of the rights of use (*bartan*) belonging by custom to the landholders of the *mauzas* and others; it is also mentioned that conservancy rules have been from time to time framed by Government for the protection of the trees, and the regulation of the exercise of the rights of use, and that these rules are binding on the landholders till altered by Government. Again, it is declared that common waste of the nature of forest cannot be divided, except with permission of Government, which may be refused in the interest of forest conservancy. Again, it is declared that common waste cannot be broken up for cultivation, or enclosed or transferred by sale, &c., without permission obtained by an application to be presented at the *tahsíl*; and that permission may be refused in case there are trees on the land, either absolutely or until payment of their value, and that persons taking possession without permission may be ejected by Government. These rules only define in precise terms what has been the former practice of the district

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under those Deputy Commissioners who have looked actively after the forests. Permission to cultivate has very frequently been refused, and squatters on forest land have been forcibly ejected. It is true that practically no restrictions have been put upon the sale of forest lands to Europeans who wanted them to form tea or cinchona gardens, but this was because Government saw good reason for sacrificing its forest rights in such cases. Again, it is declared under the authority of the letter of the Secretary to Government Panjáb, No. 347, dated 6th January 1867, that the State has relinquished its claim to royal trees in cultivated land or in land entered in the new records as private waste."*

Tenure of tea plantations.

In 1852, before the Holta garden was made, a demand for land to form tea plantations had arisen, and the Commissioner wrote to the Deputy Commissioner to ask whether any land, besides that at Holta, was available. No other land had been reserved, but it was argued by the Deputy Commissioner that the Government was not debarred by Mr. Barnes's Settlement from appropriating surplus waste lands. The correspondence went up for orders to the Chief Commissioner, and was submitted for information to the Government of India. The Commissioner and Chief Commissioner held that to appropriate waste within village boundaries would be an unpopular measure, and one of questionable legality, and recommended that the *zamíndárs* should be encouraged to take to tea-planting on a small scale. The demand for land by outsiders continued to increase; the plan of starting the cultivation by inducing the *zamíndárs* to plant failed almost completely; and in 1856, and again in 1858-59, long correspondences arose, in which the whole question of the rights of Government and the *zamíndárs* in waste land was thoroughly discussed. The Government in the end always adhered to its first decision, that the waste lands could not now be appropriated except with consent of the *zamíndárs*, and the only result was that in 1860 Lieutenant (now Colonel) Paske was deputed by Government to assist intending tea-planters to buy or lease waste lands from the *zamíndárs*. The negotiation proved a very difficult task: the little land obtained, as the applications were numerous, was put up to auction, and sold to the highest bidder. In 1862 the question was again re-opened, and after a long correspondence, decided as before; but Mr. Egerton, the Deputy Commissioner, was authorized to make trial of a suggestion made by himself, that the *zamíndárs* might be induced to give up a larger proportion of forest land if a relaxation of forest law in the rest of the forest, and a free right to cut trees in a part thereof, were offered to them instead of sums of money. By the offer of these inducements Mr. Egerton succeeded in getting the *zamíndárs* to surrender 2,547 acres, which were sold by auction in 1863. Half or three-fourths of the prices realized were given as a matter of grace to the *zamíndárs;* and with reference to the high prices bid by the pur-

* In private waste are included—1*st*, the small plots held by almost every land-holder and now included in the rating (*báchh*); and 2*ndly* the blocks of waste land bought of village communities by Europeans prior to revision of Settlement. I brought these clauses specially to the notice of Government in my No. 173, dated 25th November 1868, to the Commissioner of the Division, in answer to a question put by the Financial Commissioner, also in my No. 309, dated 16th August 1868, to Secretary to Financial Commissioner.

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Village Communities and Tenures.

Government rights in waste.

chasers, the desirability of encouraging tea-cultivation and other considerations, it was decided that all these auction sales should confer a title in fee simple, by which was meant a title to hold free of land tax. A very large proportion of these lands sold by auction in 1863, and a smaller part of those sold in 1860 were, from too great elevation, too steep slope, or want of soil, of no use to the planters who bought them except as grass or fuel-preserves. But luckily the planters did not rely entirely on help from Government. In 1861-62 some of the first pioneers, for example, Mr. Duff, Captain Fitzgerald, Mr. Shaw, and Mr. Lennox, had gained the confidence of the people, and had begun piece by piece to acquire by private sale a good deal of waste or cultivated land fit for tea-cultivation. In 1868 Mr. Lyall made out a return for the whole district, showing all particulars with regard to every plot of land held by tea-planters or planted with tea. The following statement gives concisely the result of the return:—

Class of holding or estate.	Number of holdings in each class.	Area actually planted with tea.		
		Acres	R.	P.
Estates owned by Europeans, whether partnership concerns, companies or single proprietors	18	2,723	2	24
Government nurseries	2	6	0	12
Native gentlemen	8	399	2	3
Small plots belonging to peasant proprietors	...	107	0	17
Plots in compounds of bungalows at Dharmsála ...	8	21	0	34
Grand Total	...	3,257	2	10

Only about a fourth of the total area owned by the Europeans is actually planted with tea. The Deputy Commissioner gives the following corresponding table for the year 1883:—

Class of holding or estate.	Number of holdings in each class	Area actually planted with tea		
		Acres.	R.	P.
Estates owned by Europeans, whether partnership concerns, companies or single proprietors	44	4,647	0	0
Government nurseries	...	......		
Native gentlemen	20	1,500	0	0
Small plots belonging to peasant proprietors	1,600	1,817	0	0
Plots in compounds of bungalows at Dharmsála ...	8	30	0	0
Grand Total	...	...	0	0

Village officers.

The figures in the margin show the number of headmen in the several *tahsíls* of the district. The village headmen succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner; each village, or in large villages each main division of the village, having one or more who represent their clients in their dealings with the Government, are responsi-

Tahsíl.	Zaildárs.	Village headmen.
Kulú ...	Treated	separately
Kángra ...	18	305
Hamírpur ...	10	102
Dehrá ...	12	220
Núrpur ...	13	240
Total ...	53	867

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Village Communities and Tenures.

Village officers.

ble for the collection of the revenue, and are bound to assist in the prevention and detection of crime. No chief headmen have been appointed in this district. The *kotwál*, who holds the same position as the *zaildár* of the plains, is elected by the headmen of the *zail* or *kotwálí*, as it is called here, the boundaries of which are, as far as possible, so fixed as to correspond with the tribal distribution of the people.* The *kotwáls* represent the body of headmen, and receive Government orders in the first instance, though in respect of collection of land revenue they possess no special authority or responsibility. The *kotwáls* are remunerated by a deduction upon the land revenue of their circles, ranging from four to ten annas per cent., which is supplemented proportionately with small cash *ináms*, which aggregate Rs. 730 per annum.

The following table shows the village officers and their remuneration as arranged by Mr. Lyall; while the succeeding paragraphs give his account of the several officers, which differ considerably from the corresponding institutions in the Panjáb plains. In the country south of the Biás there had always been recognized headmen for each hamlet; and at his revision Mr. Lyall extended the system, as described below, to the remainder of Kángra proper. Besides the officials described below may be mentioned the forest rangers or *banwazírs*, who were appointed, one in each *tahsíl*, shortly after the Regular Settlement; and the village *rákhas* or forest watchers appointed in 1853, who held a position similar to that occupied by the Batwáls, and are paid, like them, by grain collected from house to house.

Name of pargana	No. of talúkas.	No. of Kotwál's zails	No. of Kait's circles	No. of Patwári's circles.	No. of villages	Revenue of villages.	Kotwál's pay.	Kait's pay.	Patwáris pay.	Average No. of villages. To a Kotwál's zail.	To a Kait's circle	To a Patwári's circle.	Average pay per annum. Kotwáls.	Kaits.	Patwáris.
Kángra ...	7	18	8	68	227	2,64,679	1,079	1,219	7,957	13	28	3	60	152	117
Núrpur ...	13	13	3	36	191	1,25,737	520	583	3,771	15	64	5	40	194	106
Dehra ..	10	12	4	30	101	1,18,167	558	559	3,500	8	25	3	47	140	117
Hamírpur .	5	10	6	29	56	1,13,284	709	283	3,397	6	9	2	71	47	117
Total ...	35	53	21	163	575	6,21,868	2,866	2,644	18,626	11	27	4	54	136	114

All the Núrpur *kotwáls* and some of those of other *parganas* are in possession of small rent-free grants previously given. The *Kaits* of Hamírpur are all also *patwárís* of one *tappa* in their circle, so are some *Kaits* in other *parganas*, Núrpur excepted. Except in Núrpur, the great majority or *patwárís* are men of good Rájpút or Bráhman landholding families. They hold a much higher social position than the *patwárís* in the plains. Mr. Lyall says:—

Headmen of hamlets or *thá mukaddams*.

"Down to Settlement there was a *mukaddam* or headman for each hamlet in the greater part of the country to the south of the Biás river; that is, in Nadaunti, Kotlehr, and Jaswán. Many people in these parts wished the office to be revived; and in other parts of the country complaints were rife of the despotic and uncontrolled way in which the *lambardárs* of

* *N. B.*—No *kotwáls* have been appointed in the Kúlu sub-division.

the *[illegible]* managed affairs, never consulting their constituents, and invariably appropriating all common income as a perquisite of office. These complaints were true, and it occurred to me that the remedy would be to have a council formed of representatives of the *tíkás*, who would check the common accounts, and both control and assist the *lambardár*. Moreover, as the *tíká* is now in some degree a separate estate with distinct interests of its own, it is advisable that it should have a recognized spokesman. I therefore directed the Superintendents to suggest the election of such *mukaddams* to the assembled communities at time of attestation, leaving them, however, at full liberty to reject the plan. Altogether 2,157 *mukaddams* were elected in this way, and their appointments registered in the new Settlement papers. Often two or three small *tíkás* united to elect one man. The *lambardárs* were of course opposed to the scheme, and their influence carried the day against it in many villages. The question, whether the *mukaddams* should get any pay or perquisites, was left entirely to the men of the hamlets who elected them In every case it was agreed that during office they should be excused from taking a personal share in *begár* or forced labour (if not already exempt); in a few cases their constituents agreed to pay them annually a small sum of cash or grain as an honorarium. I put a clause in the administration papers to the effect that the appointment or dismissal of these *mukaddams* would, subject to certain formalities, remain entirely in the hands of the hamlet communities.

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Village Communities and Tenures.

Headmen of hamlets or *tíká mukaddams*.

Kotwáls and village accountants.

"I have called the chief *patwáris*, *káits*, and the *zaildárs*, *kotwáls*. *Káit* is a local name very appropriate from the office to which it applied in former times, to the office to which it is now given. The same reason is in favour of the title of *kotwál*, and the people much prefer it to that of *zaildár*. Moreover, in *tahsíl* Núrpur, the *kotwál's* office survived up to annexation, and was maintained by Mr. Barnes, and the Núrpur *kotwáls* had done all the duties of *zaildárs* in excellent style down to commencement of my operations. I thought it important that the boundaries of the old *talúkas* should be observed in these arrangements, both in order to preserve the bond of union now existing between men of the *talúkas*, which may be of use for purposes of local government hereafter, and also to facilitate the compilation of district returns and statistics separately for each *talúka*. Each *talúka*, therefore, contains one or more *kotwál's zails*, and each *káit's* circle contains one or two *talúkas*, or is a division of a large *talúka*. In the same way the *patwári's* circles fit into the *kotwál's* zails. And every *patwári* has a compact *tappa* or circle forming part of one *talúka* and of one *káit's* circle. Nearly every *patwári* lives in his *tappa* or close by; the *kotwáls* are all of course residents of their *zails*, and (with one exception) the *káits* of their circles. The orders of appointment given to the *káits* and *kotwáls* specify the duties which they are expected to perform. I devised the forms of these orders, which received the sanction of the Commissioner of the Division. I am confident that both *káits* and *kotwáls* will be found to constitute very useful agencies for the administration of the district, if the District Officer takes the trouble to encourage and control them. The traditions of the hills, and the temper and character of the population, are peculiarly favourable to the good working of agencies of the kind, and there is more work for them to do than in the plains. For instance, the *kotwál* can superintend the *lambardárs* in the exercise of their duties with respect to forest conservancy and *begár* arrangements, and the *káit* can be of use in enforcing common action in repairing canals, and in many other ways, in addition to their regular duties."

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Village Communities and Tenures.

Kotwáls and village accountants.

The following table shows the various *zails* :—

Tahsil	Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
			Rs.	
KÁNGRA.	Dharamsálá ...	11	24,089	Gaddís, Ghirths, and Bráhmans.
	Rihlú	14	24,863	Ráthís, Rájpúts, Ghirths, Musalmáns, and Bráhmans.
	Chetrú	18	13,808	Ghirths, Bráhmans and Ráthís.
	Narwáná	13	19,415	Gaddís Ghirths and Ráthís.
	Daulatpur	7	4,222	Játs, Bráhmans, Ráthís and Khatrís.
	Samírpur	10	14,310	Ghirths, Bráhmans, and Rájpúts.
	Ghurkarí	11	12,494	Ghirths, Játs, Bráhmans and Musalmáns.
	Gáhlián	11	10,078	Játs, Ghirths and Ráthís.
	Bargraon	22	10,616	Ráthís and Ghirths
	Nagrotá	17	23,142	Mahájans, Ghirths, Bráhmans and Khatrís.
	Dárang	15	11,383	Rájpúts, Labánas, Ghirths and Bráhmans.
	Pársur	16	14,544	Ghirths and Bráhmans.
	Suláh	14	13,478	Ghirths Bráhmans, and Ráthís.
	Banúrí	10	9,420	Rájpúts, Ghirths and Bráhmans.
	Bhawárná	11	18,917	Súds, Bráhmans and Ghirths.
	Paprolá	16	17,671	Bráhmans, Ghirths, Mahájans, and Súds.
	Daroh	6	14,768	Rájpúts, Ghirths, and Bráhmans.
	Bhangal	7	6,588	Gaddís, Kanets, and Bráhmans
HAMÍRPUR.	Rájgirí	4	12,341	Ráthís, Rájpúts and Bráhmans.
	Sujánpur	18	11,153	Ráthís, Rájpúts, Mahájans and Musalmáns.
	Ugiáltá	3	11,428	Bráhmans, Rájpúts, Ráthís and Ghirths.
	Bamsán	2	14,480	Bráhmans, Rájpúts, Ráthís and Ghirths.
	Mewah	1	7,929	Ráthís, Rájpúts, Bráhmans and Chamárs.
	Baui	6	11,391	Ráthís, Rájpúts, Bráhmans and Chamárs.
	Galaurí	4	8,923	Bráhmans, Rájpúts, Ghirths and Játs
	Dhatwál	1	8,098	Bráhmans, Rájpúts Ráthís and Chamárs.
	Chaukí Maniár ...	12	13,343	Bráhmans, Rajpúts, Ráthís and Chamárs.
	Thará	4	9,835	Rájpúts, Ráthís and Bráhmans.
DEHRA.	Chanaur	8	3,770	Rájpúts, Ráthís and Chamárs.
	Gangot	18	4,033	Rájpúts Ráthís Ghirths and Chamárs.
	Gohásan	9	5,724	Bráhmans and Ráthís.
	Garlí	1	4,695	Bráhmans, Ráthís, Súds and Játs.
	Kalohá	1	5,759	Bráhmans, Ráthís, Súds and Játs.
	Balihár	14	16,999	Bráhmans, and Ráthís.
	Changar	10	16,920	Bráhmans and Ráthís.
	Mángarh	12	13,937	Ghirths, Ráthís and Brahmans.
	Haripur	8	6,446	Bráhmans and Ghirths.
	Naribáná	4	13,929	Ghirths and Bráhmans.
	Nagrotá	6	18,966	Ghirths, Rájpúts and Bráhmans.
	Dhametá	9	8,750	Ghirths, Bráhmans and Ráthís.
NURPUR.	Thará	21	11,581	Bráhmans, Rájpúts, Ráthís, Musalmáns Batwáls, and Kumhárs
	Jagatpur	9	8,870	Ráthís, Rájpúts and Bráhmans.
	Kotlá	11	6,453	Bráhmans, Ráthís and Rájpúts.
	Jowáli	9	16,710	Bráhmans, Rájpúts, Ráthís, Tarkháns and Lohárs.
	Dhárbhol	13	5,743	Rájpúts, Ráthís and Bráhmans.
	Fatahpur	6	5,669	Ráthís, Rájpúts and Bráhmans.
	Chhatar	20	10,597	Bráhmans, Ráthís and Rájpúts.
	Manbálá	16	7,849	Rájpúts, Bráhmans, Ráthís and Chamárs.
	Mauserín	15	7,232	Rájpúts, Bráhmans, Ráthís and Julahás.
	Lodhwán	6	3,796	Rájpúts and Ráthís.
	Súrajpur	12	5,106	Bráhmans and Julahás.
	Indaurá	34	19,083	Rájpúts, Ghirths, Bráhmans and Dúmnas.
	Khairan	22	9,083	Ghirths, Rájpúts, Ráthís and Bráhmans.

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Village Communities and Tenures.

Rural police.

In addition to the regular police, the village *chaukidárs* (styled locally *batwál* or *karaunk*) form a body of rural police, numbering 925 men. The following is from Mr. Barnes's account*:—

"Throughout the hills there is a rude system of village police, one of the ancient institutions of the people. The incumbents are called *batwáls* or *karaunks*. The office is considered hereditary, and all the members of the family adopt the name. The *batwáls* and *karaunks* are of low birth, on the same social level as the *chamár*.† They intermarry among themselves, and constitute, in fact, a separate race, just as the *sonár* or any other professional caste. They are remunerated by a fixed proportion of grain upon every house, generally five seers (standard weight), and they also receive certain fees and perquisites at harvest time, and on festive occasions, such as births and marriages, within their jurisdiction. The houses of the peasantry are so scattered, and crime generally is so rare, that the duties of the village police never include the watch and ward. They are required to report the occurrence of crime to the *thána* and to use their local knowledge towards detecting offenders and recovering stolen property. But their principal business remains, as heretofore, to collect porters and supplies for travellers, and to discharge any particular duty which the *lambardár* may assign to them. In every village there are one or more of these useful functionaries, according to the size of the area and the amount of the general income. I have maintained this class even to their names, just as I found them. In some villages, I modified the duties and increased the emoluments to suit our mode of procedure, but I took care to disturb as little as possible existing arrangements. This village police is exceedingly popular and efficient. There is no man more alert, more useful, or more ubiquitous than the humble *batwál*. He is always ready to escort the traveller to the halting place, to relieve his coolies, to point out the ford, and to give any local information required of him. Among the villagers themselves he is a man of some importance. His call for labour, either for public or private purposes, cannot be evaded. He summons and leads them to the repair of a canal, or as beaters for a battue; and he tells them off, without respect of persons, to the less agreeable duty of *begár* or porter labour. In some very few instances, where there was a sufficient number of shops, I appointed a *chaukidár* for their protection; but his wages are entirely paid by the shopkeepers, and the agricultural classes have only to maintain their hereditary *batwál*."

Village menials.

The village menials are first the *tarkháns* and *lohárs*; as a rule the same man does both works, and repairs roofs of houses, mends implements, for which he is generally paid in grain. The *chamár* is the shoemaker or cobbler, and is in addition to grain allowed the hides of dead cattle for making, and mending shoes, &c. *Náis* (barbers) and *chhimbás* (washermen) are paid in grain. But none of these have fixed perquisites, and their duties and remuneration vary in different parts of the district. The *chaukidár* (watchman), the *rákha* (forest-ranger), and the *kohli* (who has the mending and maintaining of *kúls* or water canals), are village officials who are paid by grain contributions levied upon each house, plough or *ghumao* of land held.

Agricultural labourers.

The employment of field labour other than that of the proprietors or tenants themselves, formed the subject of one of the

* Settlement Report, para 411.

† Mr. L. W. Dane says that this statement does not apply accurately to Kúlu where the office of *chaukidár* is held by men of different castes.

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Village Communities and Tenures.

Agricultural labourers.

questions put to the District Officer when the Famine Report was being compiled in 1879; and the reply received was that there were no hired labourers in the district. This, however, appears to be incorrect. Mr. Lyall states that the *káma* or farm servant is commonly employed by high caste landowners, or persons engaged in trade, who will not condescend to manual labour. In former years the *káma* received his board and lodging, and at most eight annas a month and a suit of clothes every year in addition. "But the wages of this class have", says Mr. Lyall, "doubled within the last few years." Occasional labourers are also not unknown, who receive their wages in grain. The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Forced labour (*begár.*)

Mr. Barnes thus explains the system of forced labour (*begár*) which was hitherto in vogue in these hills:—

"It is well known that in the hills wheeled conveyances do not exist. The imports and exports of the country, its social wants and surplus produce, are carried entirely on the backs of camels, mules or bullocks, the property of a class which earns its subsistence by this carrying trade. For ordinary purposes, however, for the transport, for instance, of traveller's baggage, or for conveying unwieldy articles, such as timber for public purposes, human labour alone is available. By this necessity of the country a custom has grown up, possessing the sanction of great antiquity, that all classes who cultivate the soil are bound to give up, as a condition of the tenure, a portion of their labour for the exigencies of Government. Under former dynasties the people were regularly drafted and sent to work out their period of servitude wherever the Government might please to appoint. So inveterate had the practice become that even artizans and other classes unconnected with the soil were obliged to devote a portion of their time to the public service. The people, by long prescription, have come to regard this obligation as one of the normal conditions of existence; and so long as it is kept within legitimate bounds they are content to render this duty with cheerfulness and promptitude. Certain classes, such as the privileged Bráhman and Rájpúts uncontaminated by the plough, were always exempt, and the burden fell principally upon the strictly agricultural tribes. Even among these races there are gradations of *begár* well recognized, which, for the convenience of the people, it was necessary to define. The meanest and most onerous species of forced labour was to carry loads (*pand begár.*) Those agricultural classes that do not wear the *janeo*, or thread of caste, are all liable to this obligation. A lighter description of *begar* was termed *satbahak*, and consisted in carrying messages, or letters, or any parcel which could be conveyed by the hand. The fulfilment of this duty implied no degradation, and involved no great sacrifice of personal comfort; it was therefore reserved as the special province of those classes who, although occupied in agriculture, were privileged to wear the *janeo*. A third species of *begár* was to provide wood and grass for camp, and under former Governments this labour devolved upon *chamárs* and other outcast tribes, whose supposed impurity alone saved them from carrying loads. The people are very tenacious of these distinctions.

"The novelty of our rule and our natural ignorance of these gradations deprived them at first of the opportunity of remonstrance whenever these limits were transgressed. But now it is a common complaint that the

petitioner' is a *sathbhak*, and not obnoxious to the heavier conditions of *begár*. The difficulty of dealing with these complaints induced me to draw up a nominal list of all the residents in the village, shewing those who enjoyed absolute immunity, and those who were subject, either wholly or partially, to the condition of *begár*. Under the rule of our predecessors it was not unusual to grant a special exemption in favour of individuals who otherwise would be liable to this impost. The deed of immunity was written out and sealed by the Rája or Sikh Governor, just as grants are executed for remitting revenue. Influential men would also procure remission of *begár* for their own tenants. And at the Settlement, whenever a claim to exemption was preferred and supported by valid documents, I continued the privilege for life, and gave a written acknowledgment to this effect. The *lambardárs* of villages, besides enjoying a personal immunity, frequently claim a similar indulgence for their own family and dependents; and, as the request was reasonable, adding indirectly to their position, I generally concurred."

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Village Communities and Tenures.

Forced labour (*begár*).

The lists here referred to by Mr. Barnes were revised by Mr. Lyall, who wrote:—

"The custom of *begár* differs considerably in different *talúkas*; for instance in Núrpur in former times, the daily or current demand for porters (*kacha begár*) was met by the *kamins* or people of degraded castes. For special, calls (*pakka begár*) all landholders, except a few of specially high position, had to come forward. On the other hand, in Kángra a man's caste made less difference, the *begár* was distinctly a burden on the land to be borne in turn by each landholder not specially exempted. Gújar herdsmen holding land were generally excused from carrying travellers baggage in lieu of furnishing supplies of milk and butter; but being strong fellows they were made to share in carrying in planks and beams for Government buildings, &c. I give this as a specimen of the loose class legislation or custom which still regulates the distribution of forced labour among men of a village. In most *talúkas* the turn (*pala*) is calculated on each hearth (*chúla*), not on each head. Two brothers living in common would take one turn only. In Kúlu the turn is on each full holding or *jeola*. In former days the demand was distributed tolerably equally over the whole country: gangs would come in in turn from a distance, or be called in when necessary. Now-a-days this is not done, and the result is that the demand falls with excessive severity on certain tracts, such as the circles of villages round Dharmsála or Pálampur. The amount of annoyance and positive loss inflicted on the people of these villages by the system in some years is deplorable. A less docile population would have got rid of the burden long ago. I remember that, in reply to a tentative proposal which I made to them, the people of these villages volunteered to pay what to the great majority of them was a large addition to their revenue, to form a fund out of which gangs of porters could be kept up. Most native officials and all the headmen in the villages are, for evident reasons, in favour of the system, and its abolition would cause some temporary, and more or less permanent, inconvenience to the district officers and to English travellers. The statement in the margin shows the proportions in which the rural population are exempt, subject to light or subject to heavy labour, according to the new lists.

District.	Akar.	Sathbhak.	Begárú.
Kángra proper ...	35,990	17,378	45,402
Kúlu and Seoráj ..	376	17	12,147

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Village Communities and Tenures.

Forced labour (*begár*).

Under orders received from the Panjáb Government the *begár* system was abolished in Kángra proper in March 1884, and it is under consideration to modify it to a certain extent in the Kúlu sub-division. Arrangements have been made to supply the carriage required by travellers and others by private contract; and, although some inconvenience has necessarily resulted, there can be no doubt that the abolition of *begár* does away with much hardship and oppression which the people had to submit to on this account. With reference to Mr. Lyall's statement that in Kúlu the turn for *begár* is on each full holding, Mr. L. W. Dane remarks that this would be a fair arrangement, but that in the vernacular records of the Settlement the turn was unfortunately calculated on each *chúla*, and that this is the present practice; the result being that the demand bears no relation to the cash revenue and often causes great hardship.

Petty village grantees.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered to attendants at temples, mosques, shrines or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like. The *láhris*, as these service grants to village menials are called, are fully described in Chapter V under the heading of assignments of land-revenue.

Poverty or wealth of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. The Deputy Commissioner reports that, "although in Kúlu, in some parts of Núrpur and Hamírpur, and in isolated villages in Kángra and Dehra, the agricultural classes are in debt, it cannot be said that the peasantry generally are in debt to the extent that prevails in the other districts of this division." The usual rates of interest are seldom higher than 24 per cent., and even where good landed security is given, are seldom less than 18 per cent.

SECTION E.—LEADING FAMILIES AND JAGIRS.

Chapter III, E.

Leading Families and Jagirs.

List of the principal *jágírdárs*.

The following is a list of the principal *jágírs* in Kángra proper :—

No.	Name of Jágirdár.	Jama or revenue demand	Remarks.
1	Rája Jai Chand Katoch, of Lambagráon.	36,000	In perpetuity The Rája succeeded his father, Rája Partáb Chand, in 1864.
2	Rája Amar Chand, of Nádaun.	36,079	In perpetuity Of the total *jama* Rs. 6,079 are the assessment of assigned *khálsa* lands which the Rája pays to Government as *nazarána*. Rs 33,000 is the value in the grant, but the Rája puts his collections at Rs. 30,000 only, exclusive of *khálsa tikás*.
3	Rája Jai Singh, of Sibá.	20,000	In perpetuity, subject to Rs 1,600 *nazarána*. This is the amount which the Rája says he collects, but the value in the grant is Rs 20,000. In this *jágír* is included the *jágír* of Mían Gulab Singh.
4	Rája Jai Singh Goleriá.	20,711	According to the Rája's return of his collections, the value in grant is Rs 20,000. In perpetuity.
5	Rája Rám, Pál of Kotlehr	10,081	Formerly the Rája had a *jágír* of nominal value of Rs 10,000 in Hoshiárpur. During revision of Settlement it was exchanged for villages of the value given in *taluka* Kotlehr. *Nazarána* not yet fixed. In perpetuity
6	Rája Jaswant Singh, of Núrpur.	2,100	The Rája got a pension of Rs. 10,000 per annum The value given was granted in lieu of part of pension In perpetuity
7	Rája Mamatulla Khan, Rajauriwála, of Rihlú.	16,000	Granted in 1863-64 in lieu of cash pension payable through Government by the Maharája of Jamú In perpetuity.
8	Mían Mordhuj Katoch, of Bijipúr.	2,014	This case was overlooked after Mr Barnes left the district ; the grant has been sanctioned in perpetuity to Mordhuj, a grandson of Molak Chand.
9	Wazír Karam Singh, of Mandi.	1,612	Granted in 1859 for good services to Government The grant is situated in Chhotá Bangáhal. In perpetuity
10	Mían Kishan Singh Patháníá, of Re	1,800	In perpetuity. Son of Isri Singh mentioned by Mr Barnes. Continued to Shankar Singh, a cousin, and other heirs (male) of Kishan Singh at ¼ *nazarána*.
11	Chandrí Malla Singh, Indaura.	1,100	In perpetuity, granted for good service before and during time of the mutiny
12	Wazír Suchet Singh Patháníá, of Ladauri	1,000	In perpetuity · part of the *jágír* is enjoyed by a number of shareholders, kinsmen of Suchet Singh.
13	Mían Hakikat Singh, Goleriá, of Májra.	601	Sanctioned for life only, recommended in perpetuity subject to *nazarána*, continued to his son Lachhman Singh on ¼ *nazarána*.
14	Ránjit Singh Manáhas, of Bichwái.	519	During pleasure of Government. In perpetuity, at ¼ *nazarána*
15	Mían Partáb Singh, Jamwál, of Hoth.	412	In perpetuity, at one-fourth *nazarána* Continued on Partáb Singh's death to heirs during currency of Settlement.
16	Mían Gopál Singh, Jamwál, of Kot Pulári	401	Ditto ditto ditto.

Besides these may be mentioned the Katoch family at Rámgarh in Tirá, who have a *jágír* of about Rs. 506 among them, and Mián Narindar Singha and other Katoches in Lambagráon, who have a *jágír* of about Rs. 400 in Garh Jamúla, and Hira Singh, Katoch, of Bijapúr, a cousin of Mián Molak Chand, who has a *jágír* of Rs. 250 at Atpúr in Lagwálti. All these, which had hitherto been sanctioned for life only, were recommended by Mr. Lyall for release in perpetuity. The first two were sanctioned partly for life, and partly

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List of the principal *jágírdárs.*

during pleasure of Government; and the last was sanctioned during the pleasure of Government.

These political assignments are held by the descendants or connections of the ancient Hindú rulers of the country. Their *jágírs* were originally granted by the Sikhs on their seizure of the hills; and we have not interfered with them except to relieve the incumbents of the conditions of service and payment of annual fines and bribes which, under the old dynasty, absorbed at least a fifth of their resources.

The Katoch Family.—The Katoch family is represented by Rája Jai Chand of Lambagráon, Rája Amar Chand, of Nádaun, Rája Jai Singh of Síbá, Rája Jai Singh of Goler and Harípur, and Mián Mordhuj of Bíjapúr. Rája Jai Chand is the present head of the family, being descended from Mián Fatah Chand, a younger son of the famous Sansár Chand. Parmúd Chand, the former chief of the house, enjoyed an independent *jágír* of Rs. 33,000 in the *talúka* of Mahal Mori, but forfeited his possession and his liberty in the insurrection of 1848-49. He died an exile at Almora at the beginning of 1851. The present chief thus traces his lineage from the famous Sansár Chand:—

RAJA TEG CHAND.

- Rája Sansár Chand.
  - Rája Anrúd Chand.
    - Rája Ranbír Chand (*died childless.*)
    - Rája Parmúd Chand (*died childless in exile*)
- Mián Fateh Chand.
  - Mián Rúdar Chand.
    - Rája Partáb Chand.
      - Rája Jái Chand.

Coming from a younger branch, he would not have inherited so large a *jágír*, but when Rája Anrúd Chand threw up his kingdom and fled to Hardwár rather than consent to an alliance with Dhián Singh, Mián Rúdar Chand stayed and received the Sikh army, and surrendered the territory into their hands. He further soothed the wounded pride of the minister by giving his daughter to Híra Singh, the son of Dhián Singh. In consideration of these services, he received a *jágír*, originally much larger, but on the return of the elder branch of the house reduced to its present limits of Rs. 35,000. Rája Jai Chand resides at Lambagráon, a picturesque locality on the right bank of the Biás. At the time of his succession he was a minor, and the estate came under the management of the Deputy Commissioner as the Court of Wards. When taken over the estate was heavily encumbered, but was handed back to the present Rája, on his attaining majority in the year 1883, in a greatly improved and prosperous condition and free of encumbrance. The Rája was educated in part at Ajmir College and in part by private tutors. He speaks and writes English, and is fond of sport and manly exercises. He has been invested with magisterial powers.

Rája Amar Chand succeeded his father, Rája Sir Jodhbír Chand K.C.S.I., who was an illegitimate son of Sansár Chand, on his death in the year 1873. He resides at Amtar, on the left bank of the

List of the principal jágírdárs.

Bíás, and close to the town of Nádaun. He has magisterial and judicial powers within the limits of his *jágír*. His father's mother was a Gadan, or native of the highest range of hills, and famous for her beauty. Jodhbír Chand had two sisters, also illegitimate, whom he gave in marriage to Ranjít Singh. They were the foundation of his fortunes; Ranjít Singh created him a Rája, and conferred upon him the present *jágír*. These two ladies immolated themselves on the occasion of Ranjít Singh's decease. Jodhbír Chand was always conspicuous for his fidelity to our Government, and received the honour of knighthood for his loyal conduct during the mutiny.

Rája Jai Singh of Síbá is a son of Rája Bíje Singh, and succeeded to the estate in 1879 on his father's death. Rája Bíje Singh was a cousin of the original grantee Rája Rám Singh, and had succeeded to the *jágír* in 1875. The family is a branch of the ancient ruling dynasty of Kángra. The family residence is at Dada within the limits of the estate. The *jágír* comprises the whole of the hereditary possessions; and was brought under Settlement on the death of Rám Singh, and its assessment has been sanctioned at Rs. 20,000 per annum. The rights of the *jágírdár* were defined to be those of a superior proprietor. The present *jágírdár* has judicial powers. He pays a nominal tribute of Rs. 1,500 a year to Government. It has already been narrated how the territories of Síbá escaped almost uninjured by Sikh annexation.

Rája Jai Singh of Goler and Harípur, who succeeded the late Rája Shamsher Singh in 1878, is the lineal representative of the Harípur family. His principal residence is at Nandpur, in his own *jágír*. The Government gave the late Rája the Fort of Haripur, where he occasionally resided.

The present Rája at the time of his succession was himself in embarrassed circumstances and came into a heavily encumbered estate. He sought State aid and was granted a large loan on the security of his estate. This is now in train of liquidation. The Rája exercises magisterial and judicial powers.

The Páthánia Family.—This is represented by Rája Jaswant Singh, son of the ex-Rája of Núrpur, who holds a small *jágír* in commutation of a pension originally granted to him by the British Government. Shankar Singh, cousin of the late Mián Kishan Singh, of Re, and Hira Singh, son of the late Wazír Suchet Singh, of Ladanrí, are also members of the same family, and hold small *jágírs*.

The Kotlehr Family.—The ex-Rája of Kotlehr received originally a *jágír* in the Hushiárpur district, which has recently been exchanged for villages of equal value in the valley which formed the original possession of the family. The present representative is named Rája Rám Pál, who exercises judicial powers within the limits of his *jágír*.

The Rihlú Family.—Niamatulla Khán, son of the late Rája Hamídulla Khán, Rajauriwála, and the collateral heirs of the late Rája hold an extensive *jágír* in the Rihlú *talúka*, granted in 1863-64 in lieu of a cash pension payable through the British Government for the Rája of Jamú. The value of the portion enjoyed by Niámat-

Chapter III, E.
Leading Families and Jagirs.

ulla Khán, head of the family, is only Rs. 5,000 a year. Several members of the family are in Government service.

The following may also be mentioned among the more important *jágír* holders of the district:—Karam Singh of Mandi; Malha Singh, Indauria; Lachman Singh, Goleria, of Májra; Ranjít Singh and others, successors to the late Wazír Harbakhsh Singh, Manálias of Bichwáí; Lál Singh and others successors to the late Mián Partáb Singh, Jamuwál, of Hatlí; Panjáb Singh, Gopál Singh and others, successors to the late Mián Nopál Singh, Jamuwál, of Kot Palári.

Settlement of the Lambagráon *jágír*.

In a letter, dated 18th November 1851, Mr. Barnes reported to the Commissioner that "he had left all the political *jágírdárs* to collect according to native fashion and ancient custom;" the ryots also to do *begár* for their chiefs. If complaints were made to him of exaction, he referred them to the Rájas, who always settled them. He strongly disadvised the introduction of our revenue system, which had been in contemplation. The Board of Revenue intimated approval in their Secretary's letter No. 359, dated 6th April 1852. At the Rája's request, however, Mr. Barnes deputed a *qánúngo* to prepare a *khewat* or rent-roll for several of the villages in the Lambagráon *jágír*; no new assessment was made, but the old demand in each holding was ascertained, and slightly modified where it appeared unreasonable.

Mr. Barnes also interfered to secure from the Rája some provision for three or four of the leading families of his own clan, such as the Katoch of Khira, of Drúg, Belána, of Sagúr, of Láhat. These families had held in past times the whole or part of the *mauzas* in which they now reside as *búsi jágírs* from the Rájas, their kinsmen, but had lost all when the Sikhs annexed the country. At Mr. Barnes' intercession, and in gratitude to the leading men of these families who had assisted him in getting the title of Rája from our Government, Partáb Chand granted some of them small *jágírs*, and to others he gave a cash lease of the collection of the villages in which they resided. The sum of the lease was nearly equal to the cash value of the collections, but the privilege was, and is, nevertheless, much valued by these Katoch families, who paid the Rája with cash gained by military service in our armies or elsewhere, and consumed the grain collected in their own houses.*

This Rája was a careless and prodigal sort of man, and from time to time after the Regular Settlement complaints of exaction were made against his agents. These led in two cases to Settlement records being prepared for a *mauza* under orders of the Deputy Commissioner of the district; and as the Rája was never invested with any judicial powers, all suits between landholders which occurred were heard in the District Court. The Rája was never made a party either in a suit or in the preparation of the record of rights of a village. Any rights he may have had beyond those of a mere assignee of the revenue were ignored. At the same time he continued to assert all the rights which have been described in Chapter III as belonging by custom to a Rája in these hills, though

* The collections in these villages are by *chakota*, *i.e.*, fixed amount of grain and cash on each plot or holding.

Chapter III, E.

Leading Families and Jágírs.

Settlement of the Lambagraon jágír.

he did not dare to enforce them except, here and there, in a modified way, apprehending that the village communities would win the day if a dispute between him and them came into our courts. The communities had the same idea, but, out of respect for the Rája and old custom, were unwilling to oppose him. So long, therefore, as he took no more than the customary demand on each holding, and respected their claims on the waste lands near their homesteads, they allowed him to preserve parts of the forests, to make a few grants out of the larger wastes for cultivation, to take half produce of new alluvial lands in the river bed, to collect fees from shepherds and herdsmen and from village artizans,* and to cut a tree or two in their fields with leave asked when he wanted timber. In short, a very loose and vague constitution existed; the old one was much altered, and the position of the Rája was sinking gradually to the level of that of a mere *jágírdár*, but had not yet reached it.

Rája Partáb Chand died shortly before revision of Settlement was commenced, leaving an infant son to succeed him. The estate was in charge of the Court of Wards, and taking advantage of this opportunity Mr. Lyall was directed by Government to make a Settlement which should disturb existing arrangements as little as possible.† The state of parties in the *jágír* was not favourable to a peaceable Settlement. A bad feeling existed between the *rání* or queen-mother and the subordinate holders of *jágírs* (*i.e.*, her brothers-in-law and husband's other widows); also between her and the leading Katoch families, who had dared to show disapproval of some of her proceedings, and feared with reason that she would cancel their leases and resume their rent-free grants if she had the power. The *rání* and some of the subordinate *jágírdárs* also had long-standing quarrels with some village communities, which had been most independent in their behaviour in past years; and in the villages held on lease by the Katoch families there were quarrels between them and the other landholders. All these three or four factions were bent on turning the Settlement to their own advantage, and resolved to claim everything and admit nothing. On behalf of the young Rája it was urged that he was proprietor, and the members of the village communities tenants of their own holdings only; that he could take rent in grain if he liked, and also demand share of fruit, timber and other produce of a man's fields; that he could at any time resume *jágírs* granted to members of his family, and leases or petty assignments granted to members of the clan or others. In reply, the communities asserted that they were full proprietors of the whole areas of their *mauzas*, and the Rája a mere *jágírdár*. Again,

* In the *jágír sanad*, part of the revenue assigned (Rs. 1,000) is termed *banwasír* revenue. This term would include these fees, which the Rája may therefore be said to have had full authority to demand, particularly as the Board of Revenue had approved of his being left to collect according to old custom and native fashion; but his authority to levy *banwasíri* was from the first questioned by the people of several disaffected villages, who argued that it had been disallowed by Government in the *jágír* as well as in the rest of the country. They refused to pay, and the Rája seems to have feared the result of applying to the district authorities.

† With regard to the three other political *jágírs*, Siba, Goler, Nadáun, the Financial Commissioner, in his No. 3243, dated 24th July 1860, agreed that it was not advisable to extend Settlement operations to them. Siba has since been brought under Settlement.

Chapter III, E.

Leading Families and Jagirs.

Settlement of the Lambagraon jágír.

the subordinate *jágírdárs* and lessees of villages, while supporting the Rájas pretentions with respect to the ordinary landholders, asserted that the Rája's rights had been permanently transferred to them, and that they were proprietors in his place.

After due enquiry Mr. Lyall declared that the Rája was *tálúkdár* or superior proprietor, both of waste and arable lands, and the holders of land in the villages subordinate proprietors of their own holdings, and jointly of the waste lands of the *mauza*: that by custom waste land could not be broken up for cultivation without a grant from the Rája, but that the Rája could not make such grants without consent of the men of the villages, except in certain forest land, the *nágban*, which was separately demarcated as his full property; that the Katoch lessees of villages were not proprietors or superior proprietors in place of the Rája, but mere lessees of certain rights of his. In short, a decision was given with regard to each point in dispute, which it did not appear advisable to leave undecided. Mr. Lyall refrained from giving any decision with regard to the term or conditions of assignments of the revenue, great or small, or of leases of village. To declare that they were held in perpetuity would have weakened the Rája's influence; and, moreover, the Panjáb Government, in its Secretary's letter No. 659, dated 25th August 1862, had decided not to interfere between these Rájas and holders of subordinate grants in their *jágírs* except in very special cases. Mr. Lyall, however, records his opinion that "the Rája or his successors should not be allowed to resume the afore mentioned leases of collections and small *jágírs* which Rája Partáb Chand, at Mr. Barnes' suggestion, gave to certain Katoch families. Both Mr. Barnes and the Rája, without doubt, intended that those arrangements should be of a permanent character. The statement on the opposite page will show the cultivated area of the *jágír*, and the value of the collections, classified according to the form in which the collections are made, and the class of assignee in receipt of them.

Wáziri Rupi *jágír*.

Besides the *jágírs* in Kángra proper there is the Wázirí Rupi *jágír* in Kúlu. An account of this will be found in Part II, Chapter V.

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Settlement of the Lambagráon jágír.

Lambagráon Jágír.

Form of Collections.	Cultivated area in acres and value of collections in rupees.																Remarks.
	The Rája.		Subordinate Jágírdárs.		Kinsmen of Rája holding leases		Assignees *in lieu of* service.		Maáfidárs.		Basidárs.		Lahrídárs.		Total.		
	Acres.	Value.	Acres.	Value.	Acres.	Value.	Acres	Value.	Acres.	Value.	Acres.	Value.	Acres.	Value.	Acres.	Value.	
By *batái* or share of produce ...	1,392	691	...	...	2	3	102	86	263	254	3	6	21	13	1,081	1,062	This is exclusive of *ban wasúri* or miscellaneous income to the extent of about Rs. 1,000 per annum. It includes a *jágír* of a *Mián Mohak Chand* of value Rs. 370 which is properly an independent grant.
By *chakots* or fixed amounts of cash or grain	2,806	5,834	...	...	425	180	97	174	35	60	...	...	3	5	8,436	6,253	
By cash only	18,981	18,069	4,550	4,492	1,879	3,130	426	717	194	338	366	554	72	167	26,398	27,467	
Total ...	23,179	24,594	4,550	4,492	2,306	3,313	643	977	492	652	369	559	96	185	31,635	34,772	

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land ; while the rainfall is shown in Tables Nos. III and IIIA. and B. Table No. XVII shows statistics of Government estates, and Table No. XVIII of forests. Table No XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this Chapter. Land tenures, tenants, and rent, the system of agricultural partnerships, and the employment of field labour have already been noticed in Chapter III, Section D. The following figures show the areas as ascertained at Mr. Lyall's Settlement in 1865. The areas of the unsettled *jagirs*, however, which are shown separately in the lower table, but are *included* in the upper table, are taken from the Revenue Survey of 1850-51 (there having been no Settlement measurements) which considerably under-stated the cultivated area.

Settlement areas (1865,) *including unsettled jágírs.*

Name of pargana.	Khalsa.				Jágír and maafi.	Grand total.
	Barren.	Culturable	Cultivated.	Total.		
	Acres.	Acres.	Acres	Acres.	Acres.	Acres.
Kángra	486,463	26,881	103,413	616,757	61,324	678,081
Núrpur	174,193	20,097	100,256	294,546	32 384	326.930
Dehra	128,294	16,063	101,397	245,754	73,853	319,607
Hamírpur ...	169,013	27,862	108,431	305,306	104,819	410,125
Total of Kángra proper	957,963	90,903	413,497	1,462,363	272,380	1,734,743

Area of unsettled jágírs.

Pargana	Jágír.	Detail of Area.			
		Barren.	Culturable	Cultivated.	Total.
		Acres.	Acres.	Acres.	Acres.
Dehra	Goler ...	3,061	2,416	9,729	15,206
	Sibá ...	25,548	2,463	24,459	52,469
Hamírpur	Nádaunti ...	33,982	686	21,909	56,577
Total for unsettled *jágírs* ...		62,591	5,565	56,099	124,246

Chapter IV, A.

Agriculture and Arboriculture.

General aspect of cultivation.

The cultivated area is divided into fields, which are generally open and unenclosed, but in some parts of the country are surrounded with hedges, or stone walls about four feet high. Around the cottage of every cultivator there is a small plot of land which is fenced in with walls and trees, and constitutes, as it were, his castle. This enclosure is called the *bári* or *lahrí* and being so close to the homestead is cultivated like a garden. The size and appearance of the fields vary considerably. In the Kángra valley, where rice cultivation prevails, the fields descend in successive terraces one below the other, and are levelled and embanked with slight ridges to retain the water. The necessity of preserving an even surface restricts the size, and under the hills, where the fall is rapid, some of the fields are smaller than a billiard table. Towards the extremities of the valley, the slope is more gradual and the areas expand. Rice beds, however, are invariably small. Near Nádaun the contour is hilly, even in the valleys, and the fields vary in figure and dimensions according to the natural features of the country. In the western parts of the Dehra and Núrpur *tahsíls* where the surface is less hilly, the fields enlarge in size and are protected by stout hedges impassable except at stated breaks, which at ordinary times are blocked with a temporary barrier of loose dry thorns. Sometimes the fields of a holding are subdivided by slight stone walls, but the holding itself is generally encompassed by living fences. Here the broad sloping fields, red soil and thick green hedges are charmingly suggestive of a Devonshire landscape. Elsewhere the scene wears an aspect of the tropics. In many parts of the district, and notably in the Kángra valley, wide areas bear double harvests in the year.* Speaking of the three *talúkas* of Rihlú, Sánta and Pálam, which occupy the valley spreading below the station of Dharmsála, Mr. Lyall says: "Live there (at Dharmsála) a year, and you see the whole surface of the valley change twice from green to yellow with marvellous rapidity. Not a break in the sheet of cultivation is to be noticed, and before one harvest is completely cut, a light shade of green shows that in other fields the next is already sprouting.

General system of agriculture.

In the concluding paragraphs of the account from which the following description of the agricultural produce of the district has been abridged, Mr. Barnes thus summarizes the agricultural capacity of the people:—

"Coupling the circumstance that each man resides upon his tenure with the narrow space that tenure comprises, we should naturally expect to find a careful and elaborate system of husbandry: for if every occupant made a fair use of his time, and took proper advantage of his position, every field in so small an allotment should be tended like a garden, and the appearance of the cultivated country should be neater and better ordered than almost any other agricultural district. As a general rule I am afraid the reverse of this picture must be admitted. The people are not so industrious nor so proficient as their brethren in the plains; their implements are more primitive; many improvements universal below, such as the drill plough, the chaff-cutting apparatus, &c., are quite unknown to them. Their cattle are a poor breed, and the ploughing given to the soil is superficial and slovenly; the weed-

* As to the actual proportion of *dofasli* soil and the nature of the distinction between *ekfasli* and *dofasli* see below.

Chapter IV, A.

Agriculture and Arboriculture.

ing is put off until the crop is endangered: and then the tops only are nipped while the roots are left to encumber the ground. The only redeeming point in their system is the diligent application of manure, and even this circumstance is rather an evidence of their general slothfulness. It is a lazy substitute for more laborious appliances. It is easier to stimulate nature with a few loads of manure, than to pulverize the soil with incessant ploughing, and to jealously eradicate the semblance of a weed."

Soils.

In so chequered an expanse of hill and valley, there are, as might be expected, several descriptions of soil. The variations, however, are broad and comprehensive. They each comprise extensive tracts and seldom mingle in the composition of village lands. It has been already stated that *talúka* divisions usually follow the natural features of the country, and it may be added that variations of soil are determined by the same limits. Thus, no two soils can be more incongruous than the valley lands of Kángra, and the contiguous hills of Bargiráon; but there is a general harmony between the villages of the valley, as there is in the uplands. One *talúka* differs from another, but the constituent villages of each will ordinarily correspond. The people certainly recognise distinctions, but they are more artificial than real. Lands will be classified according to their distance from the homestead rather than from any inherent difference in quality. The usual terms are *ekfasli* and *dofasli*, denoting lands yielding respectively single and double crops in the year*; but this distinction argues not that there are two soils, but that on one set of fields more manure and better husbandry are expended than on the other. In every village there is a small percentage of inferior land called *báhan* or *banjar*, but it bears an insignificant proportion to the entire area, and the presence of these patches hardly impairs the accuracy of the general description.

It must not be supposed, however, that all soils are alike; for there are essential distinctions dependent upon the varied structure of the mountains. The upper soil of the Kángra *tahsíl* is principally composed of disintegrated granite, mixed up with the detritus from later formations, while the sub-soil throughout the valley consists of a bed of primitive boulders thrown off from the mighty range above. These ingredients make a compound which is eminently favourable to vegetation. Wherever this soil prevails trees abound and attain a luxuriant growth. It is peculiarly adapted for the cultivation of rice and tea, and with the assistance of manure is capable of yielding all the valuable staples. The soil in the vicinity of the secondary ranges is certainly less rich, but is still of excellent quality. The mixture of sand with the stiff marls which characterise this formation, constitutes a light and fertile mould easily broken and generally free from loose stones. This variety of soil pervades the upper portions of the *tahsíls* of Dehra and Núrpur, and traverses Hamírpur in a narrow belt running south-east, from Changar Balihár to the Satlaj. Throughout this range of country the hill

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* Of the total area in Kángra proper under crops in the year in which the measurements of the Revised Settlement were effected, 46 per cent. or nearly one-half yielded two harvests. In the Kángra *tahsíl* the proportion was 70 per cent. Taking the *talúkas* of Pálam, Sánta and Rihlú separately, the proportions were respectively 79, 73 and 79 per cent.

Chapter IV, A. Agriculture and Arboriculture. Soils.

sides are clothed with forests, and fine umbrageous trees are scattered amidst the cultivated expanse; sugarcane, cotton, rice, wheat and maize are the principal articles of agricultural produce. The third leading variety of soil is found wherever the tertiary formation appears, being especially prevalant in the southern portions of Núrpur and in parts of the Hamírpur *tahsíl*, such as Mahal Mori, Tíra and Lower Rájgirí. Its chief characteristics are the quantity of loose water-worn pebbles which encumber the soil, and a cold reddish clay of small fertility. In this soil there is a remarkable absence of trees, the hill sides seldom producing anything but rank grass, while cultivation is limited almost entirely to crops of gram and the poorer kinds of pulse.

Irrigation.

Artificial irrigation is supplied solely by cuts (*kúls*) from the hill streams which were reported in 1878 as irrigating ·27 per cent. of the cultivated area of the whole district. Wells are unknown in any part of the district. The proportion of irrigated to unirrigated land for the whole of the four *tahsíls* of Kángra proper is stated by Mr. Lyall to be 26 per cent.* "In the Kángra *pargana*," he adds, "the proportion of irrigated to unirrigated fields is 120 per cent.; in Núrpur, 17 per cent.; in Dehra, 10 per cent.; and in Hamírpur, 2 per cent."† In the Kángra valley irrigation is effected by miniature cuts drawn for the most part from the streams that feed the larger torrents, of which an account has been already given. From one such stream as many as fifteen or twenty independent channels will sometimes derive their supply. The heads of some destined to supply the higher fields, lie deep in the recesses of the hills, and the water is conducted across the face of steep declivities by tortuous channels, constructed and maintained at the cost of considerable labour. The lower cuts are easily constructed; and a course of a hundred yards, or less, will bring the water upon the cultivated level. The embankments by which a supply is drawn into the channels are rude piles of stone kept in place by stakes. Sometimes they stretch across the stream; but more often a favourable turn is selected, where the excavation of a new channel assisted by a partial barrier of stone is sufficient to divert the quantity of water required. The majority of these canals have been projected by the people themselves and supply the fields only of the group of villages by whose labour they were made. A few only water a wider area. These were for the most part constructed under the influence, and with the aid of one or other of the native Rájas. The management rests entirely with the people, who receive no assistance from the State. They maintain an organized staff of officers, every village

* Paragraph 62. In the calculations by which this result was obtained, the unsettled *jágírs* of Sibá, Goler and Nádaun were not included: but Mr. Lyall believes that their inclusion would not materially affect the proportion; for though Sibá and Nádaun are dry and hilly, Goler lies wholly in the irrigated valley known as the Haldún.

† This is not very clearly expressed. Mr. Lyall perhaps means that the proportion are—120 : 100, 17 : 100, &c., &c., in which case the percentages would be more correctly given as follows :—

Kángra	...	...	...	54·54 per cent.
Núrpur	...	...	...	14·52 " "
Dehra	...	...	...	9·09 " "
Hamírpur	...	...	...	1·96 " "

Chapter IV, A.
Agriculture and Arboriculture.
Irrigation.

supplying its representative, who patrol the water courses to prevent theft, to stop leakage and to distribute the water. Every village has its own code of rules, which during the progress of the Regular Settlement was reduced to writing and placed with the records of the townships.

One of these hill streams, the Gaj, after piercing a sandstone range, issues out upon the wide expanse in the Dehra *tahsíl*, called the Haldún. Here the facilities for irrigation are even greater than in the Kángra valley, the descent of the country being more gradual; and a fine canal, designed by a princess of the Goler family and called after her name, supplies water to fifteen villages. The system of management is the same in principle as that followed in the higher valleys, though instead of village officers there is an establishment for the whole circuit, consisting of one superintendent, eight deputies or watchmen, and eight *beldárs*, or professional excavators. The people tax themselves according to the proportion of water they receive, and pay a half-yearly sum of Rs. 300 to the superintendent, who, after meeting all expenses, keeps the surplus as his perquisite. On the 1st Sáwan (in July) an annual procession takes place to the canal head. A sort of fair is held, and five *balis*, or *heads*, are offered in sacrifice—one male buffalo, one goat, one sheep, one cock, and one pitcher of wine. The *beldárs* have a hereditary claim to the buffalo, the watchmen to the sheep, cock and wine, while the superintendent and his friends feast upon the goat.

Irrigation cuts are also drawn in the Dehra *tahsíl* from the Biás, the Bánganga, the Dehr, and the Bul. In *tahsíl* Núrpur, the two *talúkas* of Khairan and Indaura are watered from the Biás. Every village has its own canal and keeps up two or three *beldárs*, or diggers. But owing to the violence of the floods which sweep over the low lands in the rains, the canal cuts are constantly washed away or filled with silt. The cost of the annual repairs is very heavy—heavier sometimes than the villagers can afford to meet. The minor streams of the Chaki, the Jabbar, and the Chách, also lend their waters for irrigation in their progress towards the plains.

Agricultural implements and appliances.

Table No XXII shows the number of cattle, carts, and ploughs, in each *tahsíl* of the district as returned in 1878-79. The agricultural implements of the people are few and simple. They differ in no material respect from those used in the plain country, except, perhaps, that the drill plough is unknown. The statement on the top of next page gives of some of them, as given by Mr. Barnes in his Settlement Report.

Colonel Paske, the late Deputy Commissioner of the district, valued the cattle and implements required for the cultivation of a small holding to Rs. 30. In this estimate one pair of oxen is included.

Agricultural operations.

The number of ploughings bestowed upon the soil differs with every description of produce. For some crops, for instance sugar or cotton, the land is ploughed ten or twelve times over before the seed is sown. Wheat and barley usually receive three ploughings, and the coarser grains according to their relative worth. Some seeds, like linseed and peas, are thrown into the ground without any preparation at all. The plough, drawn by oxen, is driven through

Agricultural implements.

Agricultural implements and appliances.

Vernacular name.	English description.	Probable cost.	
		Rs.	As.
Hal and Lohála .	Plough and ploughshare	1	0
Mahi	A heavy horizontal block of wood dragged by oxen, for smoothing the surface of a field.	0	3
Mách	Similar to the above but curved in shape, and used only on muddy lands	0	2½
Dándrál	A harrow with eight or ten bamboo teeth dragged by oxen, used for opening the soil round the young corn	0	5½
Mánja, Kodál and Kodáli	Hoes for weeding	0 0	8 4
Bhabrán or Kathela or Bharota	A wooden club used for crushing stiff clods of earth	0	1
Traingúl	A three-pronged pitchfork	0	2
Darátti	A small hook	0	2
Khabar dranti ...	A hook with teeth like a saw to cut long grass	0	4
Kahi or Kassi ...	A mattock	1	0
Rambha	A small iron instrument for digging up grass roots and all weeds	0	2
Kulháru or Chihon ...	Axes for cutting wood	0	6
	Total cost	Rs. 4	14

Agricultural operations.

the soil at a depth of about three inches; the ground is disturbed, but not turned over as in English ploughing; and the ploughman, when he reaches the end of the field, returns almost upon the same trace. The appearance of a field thus ploughed is, as though it had been torn with a harrow rather than turned over by a plough. The second ploughing usually follows the lines of the first, but about Núrpur a better method is followed of ploughing the second time across the furrows of the first, thus diminishing the chance of leaving any part undisturbed. After ploughing the clod-crushers come upon the scene, and with heavy clubs reduce to dust any lump which had eluded the plough. Lastly comes the *mahi* or smoother, a heavy horizontal beam of wood, which wears the life out of the bullocks as they drag it wearily over the field. The field being now ready to receive the seed, the plough is again brought into requisition; and the sower follows the furrow, throwing the grain from right to left, and discharging his handful in five casts. When the whole field is reploughed and sown, the *mahi* is again introduced to level the surface.

For wheat and the other spring crops, weeding with hoes is never practised. After rain, when the surface of the field has hardened round the young shoots, the soil is broken and loosened with the harrow, and just before maturity the weeds are pulled out by the hand and given to the cattle. But with the heats and rains of autumn vegetation is more rank and luxuriant, and each crop requires two or three patient weedings with the hoe. Sugarcane and cotton are weeded as often as the grass appears, and the plants themselves require to be thinned and checked from running into too great exuberance. In reaping, corn is cut down near the root and tied up into little sheaves. Fifteen or twenty of these are gathered into a larger bundle, and carried to the threshing-floor or *kura*. This is always in the open air, generally at the corner of a field. It

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is circular in shape and enclosed with stones. The surface is either paved with large flags, or a floor is constructed of well-rammed earth, smoothed over with a plaster of fine clay and cowdung. Threshing is practised according to the scriptural custom, muzzled oxen treading out the corn. The bruised straw is given to the cattle to eat. The practice of cutting it up into pieces is not known in the hills; and what the cattle refuse is reserved for litter, or thrown upon the dung heap. Maize alone is threshed by hand, as its hard cobs bruise and draw blood from the feet of the cattle. The floor is surrounded with a screen of blankets to prevent the loss of the flying seed, and the cobs are gathered in a heap and beaten out by one or two men armed with straight sticks (usually of bamboo), a poor apology for the threshing flail, while two or three sit in the centre of the floor and throw back the heads which are driven out of the range of the blows.

Daily work of a plough.

A plough drawn by a pair of bullocks, working in ordinary soil, will plough about four *kanáls* (1,800 square yards or about three-eighths of an acre) in a day. If the soil is hard and stiff, half this will be a good day's work. In heavy rice-land the wear upon the bullocks is so excessive that they never last more than three years, and it is not unusual for cattle harnessed to the plough to be seized with vertigo, and to fall dead before the yoke can be released from their necks. The bullocks are very small, like all hill cattle, and an inferior pair can be purchased for as little as Rs. 12.

Employment of female labour.

Generally, the women in the lower hills take no part in agriculture. They confine themselves to the domestic occupations of making bread, fetching water, &c., and all the field work devolves upon the males. About Kángra the population consists of a lower caste strictly agricultural, and here the women work as hard, if not harder, than their husbands. The men drive the plough and the harrow, sow the seed, and thresh out the corn, and the women carry out and distribute the manure, crush the clods, weed the fields, and carry home the harvest.

Manure, and rotation of crops.

In the description of the use of manure and the system of rotation of crops as practised in the district, which was furnished for the Famine Report of 1879 (page 253), it was stated that of the irrigated land 61 per cent. was constantly and 21 per cent. occasionally, of unirrigated land 82 per cent. constantly and 13 per cent. occasionally, and of total cultivation 71½ per cent. constantly and 17 per cent. occasionally manured; that of irrigated lands 60 per cent. bore two and 4 per cent. three crops, and of unirrigated 10 per cent. bore two crops annually; and that the average weight of manure per acre was 150 maunds on land constantly and 55 maunds on land occasionally manured.

However indifferent the hill people may be to the advantages of thorough ploughing and careful weeding, they are fully alive to the value and importance of manuring their lands. Their rule appears to be that, if manure is available, other toilsome precautions may be disregarded; while if manure be wanting, the task of coaxing the soil into fertility is hopeless. The dung-heap stands at a decent distance from the homestead, generally in the corner of a field, and all the refuse of the household is diligently carried to the

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store. At night the floor of the cattle-pens is strewed with a litter of grass or branches of trees, which in the morning is collected and thrown upon the dung-heap. If travellers halt near the homestead, the offal of their camp is brought to account, and no pains are spared to augment the stock of artificial manure; the contents of the heap are distributed over the fields once in every six months. Land nearest to the cottage, in which generally the finer sorts of produce are grown, receives the most, and yields a double harvest every year. Some outlying fields will occasionally go without; but no soil will maintain its productive powers for more than three crops without artificial stimulus; and in distant fields, too far for carriage, the only alternative is to leave the renovation to nature by allowing a rest.

More valued than all other classes of manure is the dung of sheep and goats. When winter sets in, and the Chambá mountaineers descend with their flocks upon the valleys of Kángra, the people contest with each other who shall house the shepherd and his flock, and a cultivator will give two or three rupees a night for the advantage of having the sheep folded upon his land. Night after night the shepherd changes his ground, and before the harvest is sown reaps a little fortune without the smallest exertion or cost. (See further, Section B). Rotation of crops is one of the first lessons which nature teaches the husbandman, and probably there is no agricultural system in the world where this principle is neglected. Even in the rice-growing district of Kángra, where every recurring year presents a monotonous surface of rice, there are minute changes imposed by experience and recognized in practice. The field that bears one variety of rice this year will be sown with another in the next, and a third in the year after that. Sugarcane is followed by cotton, and cotton by maize, before sugar will recur again. But the supplies of seed are drawn everlastingly from the same store. The agriculturist of these parts has no idea of extending the principle of rotation and of giving his fields the benefit of new seed imported from a distance.

Double cropped land, and fallows.

The large proportion of *dofasli* or land yielding two harvests in the year is a striking feature of the Kángra cultivation. Of the area under crops in the year, 46 per cent. or nearly half yielded two harvests; and if we take certain *parganas* or *talúkas* separately, the proportion is much higher; for instance, in *pargana* Kángra it is 70 per cent., in *talúkas* Pálam 73 per cent., in Sánta 73 per cent., and in *talúka* Rihlú 78 per cent. These three *talúkas* contain the long and wide valley upon which you look down from Dharmsála. In this valley, if the mountain areas attached to some of the villages are excluded, the fields which do not produce a double harvest are exceedingly few and far between. In some highly cultivated villages a custom has come down by which certain fields are left fallow for the autumn harvest to give the cattle some place to stand induring the rains. Under native rule this custom was enforced, whether the proprietors of the fields reserved agreed, or no. A suit to enforce it, brought by the majority of landholders in a village, came before Mr. Lyall during Settlement: the small minority who owned the fields pleaded that it was hard that they should be prevented from turning their land to the best accoun

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Double-cropped land, and fallows.

for the benefit of others: the petitioners replied that the ownership of these fields had always been subject to this condition; that the old fixed demand in grain, upon which the present field assessments are based, was lighter on them on the same account; a jury, to whom the case was submitted, found in favour of the enforcement of the custom. The great autumn crop in this valley is rice. In táluka Pálam and Riblú it occupies 78 per cent. of the total acreage under autumn crops, and the percentage would be much higher if certain lands in the *talúka*, but not in the valley, were excluded. The spring crop on these lands consists almost entirely of wheat, barley (or mixtures of the two) and flax. More than half the whole wheat and barley, shown as grown in the district on *dofasli* lands, belong to the Kángra *pargana*, and nearly four-fifths of the flax. These *dofasli* crops of wheat, barley, and flax in the Kángra rice-lands are very poor; they do little more than supply the proprietors with enough oil and flour for their own household consumption. Of the *dofasli* acreage for the whole district wheat, barley, grain and mixtures of them (known as *bera* or *goji*) occupy 94 per cent. in the spring, and rice and maize 90 per cent. in the autumn harvest. Of the *ekfasli* acreage the same crops occupy 92 per cent. in the spring, and only 62 per cent. in the autumn harvest. There is less rice of course in *ekfasli* lands, which are almost all unirrigated.

Principal staples.

Crop.			1880-81.	1881-82.
Kangni	...	...	3,552	3,627
China	...	...	2,554	4,138
Mattar	...	...	748	1,029
Másh (Urd)	...	...	24,715	20,264
Múng	...	...	260	471
Masúr	...	...	2,607	2,869
Arhar	...	...	1,031	704
Turmeric	...	...	1,821	1,520
Coriander	...	...	152	158
Ginger	...	...	76	63
Chillies	...	...	267	246
Other drugs and spices		...	40	70
Linseed	...	...	5,665	7,150
Mustard	...	...	8,590	8,675
Til	...	...	9,775	9,066
Tára Mira	...	...	28	842
Hemp	...	...	5,872	6,362
Kasumbh	...	...	569	411
Tea	...	...	9,895	9,988
Other crops		...	6,300	12,966

Table No. XX shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin. The older, but more accurate areas of the Settlement measurements are given in the next paragraph and its appended table (pages 154, 155). The following is a list of the principal agricultural products of the district.

Rabi Crop (Spring).

	Vernacular.	English.	Botanical.	Remarks.
1	Kanak ...	Wheat ...	*Triticum vulgare* ...	Cereals.
2	Jau ...	Barley ...	*Hordeum hexastichon* ...	
3	Chola ...	Gram ...	*Cicer arietinum* ...	Pulses.
4	Mahr or Masúr ...	Lentil ...	*Ervum lens* ...	
5	Matar, Kalau ...	Pea ...	*Pisum arvense* ...	
6	Sen ...	Bean ...	*Faba vulgaris* ...	
7	Saron or Sarson ...	Rape-seed ...	*Sinapis dichotoma* ... *Sinapis glauca* ...	Oil-seeds.
8	Alsi ...	Flax ...	*Linum usitatissimum* ...	
9	Kasumbah ...	Safflower ...	*Carthamus tinctorius* ...	A dye.
10	Ura or Rai ...	Mustard ...	*Sinapis* [illegible] (*Ram-tilua*)	

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Principal staples.

Kharíf Crop (Autumn).

	Vernacular.	English.	Botanical.	Remarks.
1	Dhán ...	Rice ...	*Oryza sativa* ...	Cereals.
2	Chall, Kokri ...	Maize ...	*Zea mais* ...	
3	Mandal ...	Millets ...	*Eleusine coracana* ...	
4	Svák or Chandra...		*Panicum frumentaceum* ...	
5	China ...		*Panicum miliacum* ...	
6	Mangni ...		*Panicum italicum* ...	
7	Kodra ...		*Paspalum scrobiculatum* ...	
8	Seyoel Batoo ...	Amaranth ...	*Amaranthus anardana* ...	
9	Baras Katoo ...	Buckwheat ...	*Fagopyrum vulgare* ...	
10	Jaar ...	" ...	*Sorghum vulgare* ...	These two cereals are grown only towards the plains.
11	Bájra ...	" ...	*Penicillaria spicatus* ..	
12	Máh ...	" ...	*Phaseolus radiatus* ...	Leguminous plants, the seeds of which are split and used as food (*dall*)
13	Múngi ...	" ...	*Phaseolus aureus* ...	
14	Moth ...	" ...	*Phaseolus acomitifolius* ...	
15	Arhar, Kúndi or Dhíngra ...	" ...	*Cajanus bicolor* ...	
16	Roug ...	" ...	*Dolichos sinensis* ...	
17	Kulth ...	" ...	*Dolichos uniflorus* ...	
18	Kapáh ...	Cotton ...	*Gossypium herbaceum* ...	Ditto.
19	Khamandi ..	Sugarcane ...	*Saccharum officinarum* ...	Ditto.
20	Til ...		*Sesamun orientale* ...	Oil-seed.
21	Sann ...		*Crotolaria juncea* ..	Fibre used for cordage.
22	San Kokra ...		*Hibiscus cannabina* ...	
23	Haldi ...	Turmeric ...	*Curcuma longa* ...	Ditto.
24	Kachúr ...	" ...	*Curcuma sp.* ...	Ditto.
25	Adra ...	Ginger ...	*Zingiber officinale* ...	Ditto.
26	Shakarkandi ...		*Batatas edulis* ...	
27	Kachálu Gandiali, and Arbi ...		*Colocasia himalensis* ...	These are three varieties of edible arums.

Miscellaneous and Garden Plants.

Post or Afím ...	Poppy ...	*Papaver somniferum* ...	Cultivated in a few plants here and there for home consumption.
Tamáku ...	Tobacco ...	*Nicotiana tobacum* ...	
Dania, or bín ...	Coriander ...	*Coriandrum sativum* ...	Seeds used for alteratives, seasoning, &c
Sonf ...	Anise ...	*Pimpinella anisum* ...	
Kasni ..	" ...	*Chicoreum sp.* ...	
Sowa ...	Fennel ..	*Fœniculum panmorium* ...	Used as a pot-herb,
Pipli ..	Peepsicum ...	*Capsicum frutescens* ...	
Podina ...	Mint ...	*Mentha viridis* ...	
Ilaichi ...	Cardamum ...	*Alpinia cardamomum* ...	
Joani ...	" ...	*Ligusticum ajouan* ...	
Mithra ...	Fanu-greek ...	*Trigonella fœnum græcum* ...	
Gharár Gandoli ...	" ...	*Luffa acutangala* ...	Cucurbitaceous plants.
Ghí " ...	" ...	*Luffa pentandra* ...	
Dál " ...	" ...	*Luffa* ...	
Gadí " ...	" ...	*Luffa* ...	
Karela ...	" ...	*Momordica charantia* ...	
Petha ...	" ...	*Cucurbita pepo* ...	
Tókm Kadú ...	" ...	*Cucurbita maxima* ...	
Khíra ...	Cucumber ..	*Cucumis sativus* ...	
Kharbúza ...	Melon ...	*Cucumis melo* ..	
Pandál ...	" ...	*Trichosanthes anguina* ...	
Kakri ...	" ...	*Cucumis utilissimus* ...	
Baingan ...	" ...	*Solanum melongina* ...	
Alú ...	Potato ...	*Solanum tuberosum* ...	
Múli ...	Radish ...	*Raphanus sativus* ...	
Piáz ...	Onion ...	*Allium cepa* ...	
Chah ...	Tea ...	*Thea viridis* ...	

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Area under crops.

The table on the opposite page shews the area under the several crops as ascertained at Settlement (1867.) The *dofasli* area has already been discussed at pages 150, 151 under the heading "Rotation of Crops." Taking the whole cultivated acreage, without distinction of *dofasli* and *ekfasli*, in the spring wheat alone occupies near 60 per cent., and wheat, with barley, gram and mixtures, 93 per cent.; and in the autumn rice and maize occupy 78 per cent. The proportions which these two last crops bear to each other vary in each *talúka* according to the proportion of irrigated and unirrigated area.

No other crops deserve notice for the amount of acreage which they occupy. Those most remarkable on other accounts are safflower, *sarson*, and tobacco in the spring, and sugarcane, turmeric, cotton, hemp, *tíl*, and *kachálú* in the autumn. The cultivation of safflower seems to have extended of late years; five-sixths of the whole crop, by present returns, appear to be grown in the Hamírpur and Núrpur *parganas*, and the remaining one-sixth comes almost entirely from *talúka* Mángarh, which Mr. Barnes mentions as its chief locality. *Sarson* appears to be grown for sale in parts of Hamírpur and Núrpur, and mostly for domestic use in Kángra and Dehra. The acreage under tobacco is very considerably greater than that shown in the returns: crops usually grown in small patches are apt to be overlooked in filling in the kind of produce for each field. Most tobacco is grown in parts of the Haldún of Dehra, and in river-side lands in Hamírpur. Dehra has much the least sugar, but more than half the whole amount of cotton. Hamírpur has the most sugar, and more cotton than Kángra and Núrpur together. Hemp and *tíl* are mostly grown in Núrpur and Hamírpur, Dehra having but little, and Kángra next to none. More than three-fourths of the turmeric is raised in Hamírpur, and the other fourth almost entirely in Núrpur. Of the *kachálú* more than four-fifths belong to Hamírpur, and nearly all the rest to Kángra. The *báres*, *siul* and *bhang*, all belong to the highlands of Bangáhal; the poppy mostly to Núrpur. The total area under cultivation is thus arrived at:—

			Area.
Area under crops, as shown in table	...	...	581.593
Bahan or fallow during the year	...	...	86,245
Total under crops and fallow	...	...	667,838
Deduct half *dofasli* area ...	...	...	184,749
Cultivated area remaining ...	...	...	483,089

Wheat and barley.

Wheat and barley are grown in all parts of the district. Of wheat there are several kinds, of which the bearded and the beardless, the full white and the flinty red varieties are the most common. Wheat grows most luxuriantly in the *talúkas* of Mori Rájgiri and Nádaun, where the soil of the tertiary hills seems congenial to it. The black wheat barley is largely grown in the Upper Biás Valley and in Láhaul and Spiti, and yields a fine crop. The produce on the granitic soil of the upper valleys, on the other hand, is always poor and thin. Barley flourishes in the Dehra *tahsíl*, and all along the base of the snowy range. The ripening of barvest takes place later than in the plains, and varies with the elevation. The crops in the outer ranges will be yellow and ready for the sickle, while

Area of crops of each kind for the year of Settlement Survey of 1867.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	RABI.																			
	Wheat (*kanak*).	Barley (*jau*)	Gram (*chhola*)	Wheat or barley mixed, or gram with barley (*bera* or *goji*)	*Massar* (lentil).	1. Pea (*Mattar* or *Kalan*). 2. Bean (*Sem*).	*Sarson* (rape-seed)	*Alsi* (flax).	*Kasumbá* (safflower.)	1. *Oru* or *Rái* (mustard). 2. *Sauf* (anise). 3. *Joan* or *Ajwain*, a spice (aspice). 4. *Túria*.	Poppy (*post*).	*Rabí* vegetables or garden produce (*pias*, *kulfa pulak*, *dhania* or *bin*, *muli*, *methra* or *meti bathú*).	Tobacco (*tambákú*).	Melons (*tarbúz*, *kharbúza*)	Total.	Rice (*dhan*).	Maize (*challi* or *makki*).	*Mandal* or *kalhad* (millet).	*Sodh* or *adavah* or *chandri* (millet).	*Kangni* or *bájra* (millet).
Dofasli acreage ...	122,298	39,526	7,646	4,317	1,386	292	3,431	3,963	651	430	27	81	617	165	184,830	88,389	75,313	3,008	967	4
Ekfasli acreage ...	38,505	24,303	9,299	6,630	1,069	127	2,358	747	1,212	290	22	45	433	142	85,182	42,928	31,210	4,583	3,077	91
Total acreage under crops in both harvests of the year	160,803	63,829	16,945	10,947	2,455	419	5,789	4,710	1,863	720	49	126	1050	307	270,012	131,217	106,523	7,591	4,044	95

NOTE.—In the *dofasli* acreage column the total for *rábi* ought of course to agree exactly with that for *khárif*. The discrepancy, which is small, has been caused by the transfer in making this general statement of some crops to *kharif*, which ought to have been shown under *rábi*. This mistake is due to the fact that in this district certain crops are *rabí* crops in one part of the country and *kharif* crops in another according to elevation.

	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	
	KHARIF.																						
	1. *Siul* or *bátu* (amaranth). 2. *Bares* or *kathu* (buckwheat) 3. *China* (millet).	*Jawár* or *charri* (a millet).	*Mah* (pulse).	*Mungi moth*, *arhar*, or *danger*, *kundi*, *rong* (pulses).	*Kult* or *bardi* (a pulse).	Cotton (*kapás*).	1. Sugarcane (*kamádi*) 2. *Shakarkandi*.	1. *San* or *sanrdun* (hemp) 2. *Sankukd*	*Haldi* (turmeric).	*Kachur* (wild ginger)	*Adrak* (ginger)	*Kachálu* (*gandiali* or *arbi*)	*Kharif* vegetables & garden produce: *turia* or *bhindi* *pandol kandoli* &c	Cucumber &c. (*khírá*, *kakri*).	Red pepper (*pipal*).	*Til* (sesamum indicum).	*Bhang* (Indian hemp).	Potatoes (*Alú*).	Cinchona (quinine).	Tea.	*Kodra* (millet).	Total.	Grand Total.
Dofasli acreage ...	16	3,375	2,157	994	2,253	4,298	1,138	838	336	...	7	431	16	3	6	928	..	18	...	3	170	184,568	369,406
Ekfasli acreage ...	1,432	2,147	5,213	3,013	6,498	11,035	4,648	2,993	1,025	3	19	492	49	1	19	2,882	57	10	31	2,482	985	126,913	212,086
Total acreage under crops in both harvests of the year...	1,448	5,522	7,370	4,007	8,751	15,333	5,686	3,831	1,361	3	26	923	65	4	25	3,810	57	8	31	2,485	1,155	311,481	581,593

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Wheat and barley.

the fields about Kángra are quite green; and in the lower portion of the valley will be cut and carried a month before the grain is matured at Pálam. From the beginning of April till the end of May is a succession of harvest times, and in the remote taluka of Baugáhal barley (wheat is here unknown) does not ripen till July. Wheat and barley are frequently sown together,* and the produce of the mixed crop is usually reserved for local consumption, the unmixed grain being sold for exportation.

Minor Spring Crops.

Of minor spring crops, the most important are: gram, lentils, peas, oil-seeds (including flax), tobacco and safflower. Gram is never grown in the *tahsíls* of Kángra and Dehra, but is confined to the less favoured soils of Núrpur and Hamírpúr. In the *tahsils* first named its place is taken by lentils, and field peas and beans. There is a belief, current in the hills, that a gram-field attracts lightning; and certainly after a thunder-storm, whole fields may be observed to be scorched and destroyed as if by fire. Gram is often sown in the same field with wheat or barley, or with the field pea, but in these cases the produce is easily separated. The ears of wheat or barley overtop the gram, and can be reaped independently, though the wheat cannot afterwards be separated from the barley. Peas and gram are plucked and winnowed together, and subsequently sorted by a process of shaking upon a tray, when the round pea rolls to one side, and the angular gram remains on the other. *Sarson* (mustard) is grown universally as an oil-seed, being for the most part confined to fields in the immediate neighbourhood of the family homesteads. Flax, which is valued solely for the sake of the oil extracted from its seeds, no use being made of the fibre, is grown in the Kángra valley. Small care is bestowed upon its cultivation, the seed being simply thrown upon the ground between the stubbles of the newly cut rice. The crop is very poor but suffices to supply oil for local use. The oil has the peculiar property of drying. Safflower is grown in the Hamírpur and Núrpur *tahsíls* and also in *talúka* Mángarh of Dehra.† Harípur is famous for its safflower, and Mángarh is its chief locality. Elsewhere in the hills the people grow only enough for their own wants: but Mángarh supplies all the dyers of the neighbourhood. The safflower thrives best on upland soils, and is sown by itself. Planted sparingly and carefully weeded it attains a great size. Tobacco is grown in the Haldún of Dehra and in river-side lands in the Hamírpur *tahsíl*. Mr. Lyall believes the acreage under tobacco to be considerably understated in his returns. It appears for the most part to be grown in small patches. The leaf is considered to be wanting in pungency and flavour; and those who can afford it prefer to purchase tobacco from the plains.

Rice.

Rice is the staple product of the upper Kángra valleys,‡ where is combined the abundance of water with high temperature and a peculiar soil which favours its growth. It is grown also in the irrigated

* These mixed crops are known as *bera mira* or *goji*.

† Mr. Lyall remarks that the cultivation of safflower seems to have extended since Mr. Barnes wrote

‡ In *talúkas* Pálam and Bihlú rice occupies 78 per cent. of the total acreage under autumn crops and the percentage would be higher were certain hill lands which belong to these *talúkas* excluded.

Chapter IV, A. Agriculture and Arboriculture.

Rice.

parts of Dehra and Núrpur, where the produce, though inferior to that of Kángra, is still of a good quality. Coarser kinds of rice are also grown without irrigation in the more elevated portions of the district. The people recognize upwards of sixty varieties of rice. The most esteemed kinds are—*begami*, *basmati*, *jhinwa*, *nakanda*, *kamádh* and *rangari*. Each of these varieties has its special locality. Thus Rihlú is famous for its *begami* and Pálam for its *basmati*. These are the finest rices. Of the coarser kinds grown in the Kángra valley, the best known names are *kathíri* and *kolhena*; and of the inferior produce of unirrigated lands *rora*, *kalúna*, *dhákar* &c. On land which can command irrigation, the rice is not sown till the beginning of June. In districts dependent upon rain, the seed is thrown into the ground as early as April, and the later the season of sowing the less chance of the crop reaching maturity. The harvest time is during the month of October.

There are three methods of cultivation. The first and simplest, called *bátar*, is where the seed is sown broadcast in its natural state; on unirrigated lands this is the universal method. In the second method the seed is first steeped in water and forced under warm grass to germinate, and then thrown into the soil, which has been previously flooded to receive it. This method prevails wherever water is abundant, and is called *mach* or *lunga*. Under the third system, called *úr*, the young rice about a month old is planted out by hand at stated intervals in a well flooded field. This practice involves much labour and is seldom followed, except in heavy swampy ground where the plough cannot work. The yield, however, of transplanted rice is always greater than under either of the other methods. The growth of weeds in the rice fields is very rapid; but the people have a simple and most effectual mode of ridding themselves of them. About the month of July, the crop, weeds and all, is deliberately ploughed up. Immediately after the operation, the whole appears utterly destroyed; but the weeds alone suffer, being effectually extirpated by this radical process, while the rice springs up again more luxuriantly than ever. This practice is called *holdna*, and the crop is worthless which does not undergo it. Rice is always sown by itself and never mixed. The grain is separated from the husk by the use of the hand pestle and mortar; women are usually employed upon this labour, and when working for hire, receive one-fourth of the clean rice as their wages. Rice has a very extensive range. In Kángra proper, it is seen as high as 5,000 feet above the sea; and in Kúlu in the valley of the *Biás* it grows as high as 7,000 feet.

Maize.

Maize, though of less commercial value than rice, is perhaps of greater local importance. It grows everywhere throughout the hills, and appears to flourish as well as in a tropical climate. At 7,000 feet or at 1,500 feet it is the favourite crop of the people, and for six months of the year, forms their common staple of food. Although superseded in the valleys by rice, there is always a little plot of maize around the cottages of the peasantry which is reserved for themselves, while the rice is disposed of to wealthier classes. To the uplands maize is an admirably suited crop. It is very hardy, requires little rain, and is rapidly matured. In sixty days from the day of sowing the cobs are fit to eat. But it will not keep, as

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weevils attack it in preference to any other grain, and it is a popular saying that "the life of maize is only a year long."

Sugarcane.

Sugarcane is largely grown about Kángra, and its cultivation is gradually extending. Some parts of the Pálam valley, 3,200 feet above the sea, are famous for the cane they produce. In Núrpur and Dehra the plant is rarely met with. In *talúkas* Nádaun and Rájgirí, a portion of every holding is devoted to sugar. There are several varieties, of which the best known are *chám*, *aikár*, *kandiári*, and a juicy variety called *pona*, which is grown only for eating. The quantity produced in different parts of the district is very unequal. The *tahsíls* of Núrpur and Dehra are dependent upon importations, while Pálam and Nádaun supply the neighbouring parts of the Mandi principality. The cane, although less thick and luxuriant in its growth than in the plains, contains a larger proportion of saccharine matter. The molasses of the hills is notoriously sweeter and more consistent than that of the plains. The juice is expressed by the usual machine, consisting of cylindrical rollers revolving one above the other, the motive power being usually a team of four bullocks. In the wilder hills, towards Datwál and the Satlaj, a very rude and primitive method of extracting the juice is in force called *jhandar*, the cane being compressed by the sudden closing of two frames of wood worked by the hand without other motive power.*

Cotton.

Cotton is cultivated in all the *tahsíls* except Kángra,† but the yield does not equal the consumption. It is sown in April and ripens about November.

Millets.

Various kinds of millet, especially *mandal*, *kangni*, and *sawák*, are grown on all the upland soils, and form an article of food among the people. *Mandal* (*Eleusine corocana*) is specially valued for its property of remaining good for any length of time, as no insects attack it. The common millets of the plains, *bájra* and *jowár*, are here almost unknown, and are to be found only in those parts which touch upon the plains. Buck-wheat is confined to very high elevations. It is common in the upper parts of Kúlu: but in Kángra proper is cultivated only in the remote *talúkas* of Bangáhal. It is eaten by the people, but makes a bitter unpalatable bread. *Chína* (*Panicum milliacum*) is usually eaten boiled like rice. A little is grown in Núrpur; but it is commonest at high altitudes on the slopes of the snowy ranges.

Autumn pulses.

Of the various autumnal Legumes, *máh* (*Phaseolus radiatus*) is the most esteemed. It also has the property of resisting insects. In Kángra it is not generally grown, but the people sow it along the thin ridges which divide their rice-fields. *Kulthi*, the poorest pulse of all, is cultivated on high meagre soils. *Máh* and *kulthi* are frequently grown together. When once mingled they cannot be

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* As to the cost of preparing the sugar, the following note occurs at page 59 of Mr. Lyall's Settlement Report :—"It is calculated in making account of working expenses that it takes twelve men and twelve oxen to work a sugarpress, cauldron, &c. The owner of the plant, whether he be the proprietor or tenant, charges for wear and tear of the press and cauldron respectively two or three *kacha sers of gur* the day."

† It is most common in Dehra.—*Lyall*.

separated. *Máh* and maize, or *máh* and *mandal* are also commonly grown together and reaped separately.

Turmeric.

Turmeric is reared in parts of the Hamírpur, Dehra and Núrpur *tahsils*. It is cultivated on low, moist soils, and also in the low valleys of outer Seoráj on the Satluj, and requires much care and manure. It is planted in May like the potato, by pieces of the root, and is not matured till the end of November. The tubers are then taken up and dried, partly by the action of fire and partly by exposure to the sun. It is considered quite as remunerative a crop as sugar, and has this advantage, that it occupies the soil for six months only. A few localities supply turmeric for the consumption of the whole district. There is another variety of this plant called *kachúr* (*Curcuma zerumbet.*) It is grown over the whole district, but in very small quantities, as its uses are limited. The root is of a pale yellow, warm and aromatic like turmeric, but bitter. It is given as a carminative medicine internally, and applied on the skin as a plaster to remove pains. A powder made from the dry root is used by the natives in the *Holi* festival. A third variety (called *sudarsen*) is grown simply for the sake of its black round seeds, which are strung together and sold for necklaces at the Jawála Mukhi fair.

Potatoes.

Potatoes, introduced into the district shortly after the annexation, have now acquired a place among the staple products of the higher hills. They are extensively cultivated in Seoráj and Wazírí Lag in Kúlu. Mr. Lyall has the following paragraph upon the subject :—

"The cultivation of the potato in the villages on the slopes of the Dháola Dhár has much increased since Mr. Barnes wrote, and it can no longer be said that 'the potatoes they rear are very small and poor.' I have nowhere found larger or better ones than those grown in the small level places where the flocks are penned for the night (*goths*), in the hanging forests or grassy slopes of the Dháola Dhár, at elevations of from 7,000 to 11,000 feet. The introduction of the potato has, in fact, given a greatly increased value, not only to these *goths*, but also to all culturable land above 5,000 feet elevation. The fields round the *Gaddí* peasants' houses, which formerly produced at the best only maize, wheat, or barley, barely sufficient to feed the families which owned them, now produce a very lucrative harvest. The Gaddís express this by saying 'the potato has become our sugarcane. It is becoming more and more appreciated by the natives as an article of food, but the consumption is restricted by the high price which it fetches in the European cantonments. A large part of the crop is exported every year to the plains. The acreage under potatoes, shown in the produce statement, is considerably under the mark. The error appears to be in *talúka* Rihlú, in which it is clear to me that a part of the acreage under potatoes has been omitted or ascribed to other crops."

China Grass.

The cultivation of China grass was experimentally introduced into the district in 1863 by Mr. J. Montgomery, who still perseveres with the attempt to make his venture pay. The plant grows rapidly and well, and the texture produced is excellent. But the process of manufacture is expensive, and is at present hampered by want of funds. A company was formed in 1871 to supply the

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necessary capital, but owing to preliminary difficulties no great progress has yet been made. Ultimately, however, it is not improbable that the enterprise will prove successful. Colonel Paske, the Deputy Commissioner of the district, reports that "there are great facilities for the extension of the cultivation." The mode of cultivation is very simple; and, seed or cuttings once sown, the plant is reared with little expense or trouble, the stalks springing up season after season from the same roots.

Cinchona.

The cultivation of cinchona was introduced into the district in 1862 (?) by Major W. Nassau Lees, and at one time there were four plantations having a promising growth of young trees, while in 1868 there were as many as 84 acres under cinchona. Subsequent experience, however, has shown that at certain seasons of the year the climate is too dry, and the plantations have in consequence been abandoned.

Tea.

The growth and present position of the tea industry is described at length below in Section C of this Chapter. The line of country within which tea can be profitably cultivated appears to be a very narrow one. It is only on, or not far back from the foot of the Dháola Dhár range that the rainfall is sufficient, and at the height of 5,000 feet the yield of leaf falls off from want of warmth. The proper elevation appears to lie between 3,000 and 4,500 feet, and tolerably level fields with a good depth of soil are required. High cultivation of a small acreage has been found to pay much better than less elaborate farming on a larger scale. The tea now made is probably superior to that produced in any other part of India. The demand for it has been steadily increasing, and much is now bought up by natives for export *viâ* Peshávar to Kábul and Central Asia. In 1867 Mr. Lyall wrote:—

"It is only within the last three or four years that the tea estates have fairly turned the corner, and begun to substantially repay the great amount of capital and labour expended on them. The improvement visible in the circumstances of the poorer peasants and labouring classes in the neighbourhood of the tea plantations is very remarkable, and is thoroughly appreciated by the people themselves. The old village aristocrats, the *lambardárs*, *patwáris*, and Rájpúts or Bráhmans of good family, are often, no doubt, inclined to regret former days, when there were no greater men than themselves in their townships; but their younger sons and poor relations get employment as overseers, accountants, or tea-makers, so that in fact all classes have their share in the general improvement of means. I expect that in a short time a great number of the proprietors of the small estates near the plantations will find it to their interest to sell their lands and trust entirely to service on the tea-gardens for a livelihood."

Minor crops.

Ginger is cultivated across the Biás, in Sibá and Chanaur of *pargana* Harípur. It is a different species from the ginger of the Simla hills. The root is smaller, the colour red, and the fibre more delicate and palatable. The poppy, although one of the staples in *pargana* Kúlu, is very partially cultivated in Kángra. Formerly every cultivator would grow a few plants to furnish a little opium in case of need at home. But now, owing to the fear of our excise laws, it is seldom seen. The coriander, anise, capsicum, mint, fennel, fenugreek, &c., are raised all over the district in small

Minor crops.

quantities as condiments, seasoning, carminatives, &c. There is an endless variety of gourds, pumpkins, cucumbers, &c., which during the season of the rains are trained on bamboos or bamboo frames, or allowed to climb over the thatch of the cottage. The melon is reared on the banks of the Biás. The radish is grown in gardens, and forms a favourite vegetable. About Nádaun it attains a great size,—a single root frequently weighing eight pounds. The onion and carrot are far less common. Hindús eschew these vegetables. Musalmáns and the lowest castes of Hindús alone tolerate them. The colonies of Kashmíris at Núrpur and Tiloknáth cultivate the cabbage and cauliflower around their houses, and are extremely fond of them.

Average yield. Production and consumption of food grains.

Table No. XXI shows the estimated average yield in pounds per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food per head has already been noticed at page 60. The total consumption of food-grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin. The figures are based upon an estimated population of 743,882 souls. On the other hand the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports of food-grains was also framed at the same time; and it was stated (page 151, Famine Report) that while a *lakh* of maunds of rice was annually exported, nine *lakhs* of wheat, maize, gram, and other pulses were annually imported, the trade in both directions being with Ludhiána, Hushiárpur, Jalandhar, Gurdáspur and Amritsar. Mr. Barnes gives the following statement, showing the quantity of seed required for an acre of land in the case of the principal articles of agricultural produce, in comparison with the outturn of a harvest considered by the people to be "abundant."

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat ...	663,323	344,218	907,541
Inferior grains ...	2,891,725	664,696	3,556,421
Pulses ...	300,439	178,044	478,483
Total ...	3,755,487	1,186,958	4,942,445

Rates of seed and produce.

Season.	Name of Crop.	Quantity of seed to the acre.	Outturn.	Proportion of outturn to seed.	Remarks.
		Seers.	Maunds.		
Spring ...	Wheat ...	26½	7½	11 fold	"These figures are drawn from averages, and I think are near the truth. Counting the grains on a single plant the returns are extraordinary; from one seed of rice I have counted nearly 1,100 seeds and from one stem of maize near 900 grains."—*Mr. Barnes.*
	Barley ...	35	6½	8 "	
	Gram ...	21	9¼	18 "	
		Seers.	Maunds.		
Autumn...	Rice ...	44	14¼	13½ fold	
	Maize ...	8	8½	44 "	
	Mah (Phaseolus radiatus) ...	6½	2	15 "	

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It is improbable that Mr. Barnes gave the above figures without sufficient data. It will be noted, however, that his estimate of the outturn in the case of wheat and rice (the only items which admit of immediate comparison) considerably exceeds the rates shown in Table No. XXI, which is compiled from the Government returns for 1881-82.*

Arboriculture and forests.

Table No. XVIII shows the area of the several forests of the district which have been declared under the Forest Act, together with the degree of protection extended to each; while Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The original tenure of waste and forest lands, the action taken by us at Settlement, and the existing rights of the village communities, have been fully discussed in Chapter III (pages 108—112), while the rights of graziers are described below in Section B, and Government rights in waste are briefly summarised at pages 112—114. Except in the instances noted below, there has been no demarcation in this district of waste lands and forest as the property of Government. There are four forests in *talúkas* Kaloha, Garli, and Gangot of *pargana* Dehra, in which the soil as well as trees belongs to Government; they are named Sántala, Náwan, Saddáwan, and Bakárhla; the first two contain *chíl*, pine and young *sál*, the two last bamboo, *dhon*, *kaimal*, &c. These were demarcated as Government *rakhs* by Mr. Christian, Settlement Officer of Hushiárpur, but immediately afterwards the tract was transferred to the Kángra district, and the Settlement completed by Mr. Barnes. The demarcation was not undone, and the land was described in the records as Government property, but this was qualified by the recognition of certain rights of common belonging by custom to the men of the surrounding hamlets. There are also one or two other demarcated forests of this kind in *talúka* Mahal Mori. For want of another name they may be called forests, but they are of small extent, and contain only poor bush and jungle. The following note on the forests of the district has been kindly furnished by Colonel W. Stenhouse of the Forest Department:—

Kúlu forests.

"In the Kángra district there are five *parganas*, namely, Kúlu, Hamírpur, Dehra, Núrpur and Kángra. The forests in the first four only are under the Forest Department, those in the Kángra *tahsíl* being under the Deputy Commissioner. The forests in the Kúlu *tahsíl* were transferred to the management of the Forest Department by Punjáb Government letter No. 13, dated 9th January 1873. Kúlu is surrounded on the north, north-west and east by gigantic mountain ranges, which rise to a height of nearly 22,000 feet, and separate the head waters of the Biás river and its tributaries from the sources of the Rávi in Bará Bangáhal, of the Chenáb in Láhaul, and of several feeders of the Satlaj in Spiti and Basáhir. On the west, Kúlu is bounded by the Mandi State, and on the south by the Satlaj river. It includes the Rái of Kúlu's *jágír* in Wazíri Rúpi. The upper limit of arborescent vegetation in Kúlu is formed at about 12,000 feet by the alpine birch (*Betula bhojpatra*), generally with an undergrowth of the large-leaved rhododendron (*Rhododendron companulatum*); up to

* These are for the whole district, including Kúlu and Láhaul; Mr. Barnes' figures are for Kángra proper only.

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Kúlu forests.

13,000 feet the small juniper (*Juniperus wallichiana*), forms dense patches of low scrub on dry slopes. Associated with the birch and forming extensive forests below it, is the Himalayan silver fir (*Abies Webbiana*), also *karshu* (*Quercus semicarpifolia*). In the region of the silver fir are found the large Himalayan maple (*Acer caesium*) and the bird cherry (*Prunus padus*). As we descend into the valleys, the Himalayan spruce (*Abies Smithiana*) makes its appearance, first associated with the silver fir, and lower down either pure or with a mixture of *deodár*; associated with the silver fir and spruce is found the blue pine (*Pinus excelsa*), frequently forming patches of pure forest at high elevations. In the region of the spruce are found a large variety of deciduous trees, such as the Indian horse chestnut (*Æsculus indica*); the large-leaved elm (*Ulmus wallichiana*) the mulberry (*Morus serrata*); and the walnut (*Juglans regia*). In the region of the spruce and silver fir is frequently found the yew (*Taxus baccata*) and the small hill bamboo, Nargál (*Thamnocalamus spathiflorus*). The smaller hill bamboo (*Arundinaria falcatc*) is common at the bottom of valleys, and in ravines in the region of the *Pinus longifolia*.

"We may thus distinguish in Kúlu the following forest regions: (1st) birch; (2nd) silver fir and the *karshu* oak: (3rd), spruce. The fourth region may be styled that of *deodár* (*Cedrus deodara*), the upper limit of which in Kúlu is about 8,000 feet, and the lowest natural *deodár* is found at an elevation of a little over 5,000 feet. Several deciduous trees, besides the horse chestnut and large-leaved elm, are common in the *deodár* region, namely, *khirk* (*Celtis Australis*), and four species of *rhus* (*R. vernicifera*, *R. Punjabensis*, *R. succedanea*, *and R. semialata*). Here and there groups of the poplar (*P. ciliata*) and of the hill *tún* (*Cedrela serrata*) are found in the *deodár*-producing forest. At the same elevation as *deodár*, but chiefly in the vicinity of villages, is found *mohru* (*Quercus dilatata*), and in some places *ban* (*Quercus incana*). At the bottom of the Biás valley are found islands and stony reaches covered with alder (*Alnus nitida*), often accompanied by the small-leaved elm, (*marn*). The *chíl* tree (*Pinus longifolia*) is only found to any large extent on the Párbatti, Sainj and Tirth, tributaries of the Biás river. On the Párbatti, *Pinus longifolia* forms considerable forests, in which it is often associated with *deodár* and *kail* (*Pinus excelsa*), and ascends to 7,000 feet. The *deodár* localities and the cultivated lands in Kúlu generally intersect or adjoin each other, which makes forest conservancy a difficult task.

"The rights of the State in the forests of Kúlu have already been fully described above in Section D of Chapter III. The forest rights of the Kúlu *zamíndárs* are very large. They may exercise the following rights, subject to rules issued by Government: (1), to graze cattle, sheep and goats; (2), to take trees for manufacture of agricultural implements and domestic utensils, for the construction and repair of dwelling houses, cattle and grass-sheds and other agricultural buildings, for the construction and repairs of temples, and of buildings, attached to temples, for the ark of the *deotás*, and other such purposes, for the cremation of the dead, for fuel, and for charcoal, for smithy purposes, for tanning, and such like purposes; (3), to take the following articles of forest produce: (*a*), grass of all kinds for fodder, thatching, rope-making, and other domestic and agricultural purposes; (*b*), flowers, ferns, plants for medicinal, domestic and agricultural purposes; (*c*), brushwood for fencing and other purposes; (*d*), branches of trees of certain kinds for fodder, manure, hedges, and for making charcoal; (*e*), fallen leaves for manure; (*f*), leaves and bark of certain trees and shrubs for tanning, incense, rope-making, medicinal and other purposes,

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Kúlu forests.

(*g*), dry wood for fuel, torches and other purposes; (*h*), fruits and roots for food, washing, dyeing, medicinal and other purposes; (*i*), splinters of stumps of certain trees, for torches and manufacture of oil; (*j*), bamboos for basket-making and other purposes; (*k*), stones, slates, earth, clay for building, plastering, for manufacture of earthen vessels, mill stones and other purposes; (*l*), wild honey. These rights are attached to the cultivated and assessed land, and may only be exercised in proportion to the area cultivated and the revenue paid or assigned, and only for the *boná fide* agricultural and domestic purposes of the right-holders, and may not be sold except with the land to which the rights appertain; nor may any forest produce thus obtained be sold except bamboos, flowers, fruits, medicinal roots and any other article specially exempted by rule. The Rái of Kúlu has certain rights in the Wazírí Rúpi forests which lie within his *jágír* in Kúlu.

"*Deodár* timber is the chief article of export from the Kúlu forests. It is brought out of the more accessible forests in the form of logs, and from those more remote, in the shape of sawn timber, such as broad or narrow-guage sleepers or other scantlings. The logs are conveyed by slides, and launched at the commencement of the rains into the Biás or its tributaries. The sawn pieces are carried by coolies to the nearest floating stream, and launched at the end of the rains to avoid loss by floods. Logs and scantlings are collected at Nadaun and other catching depôts, whence they are rafted to the Wazír Bhular sale depôt. The average yield of the Kúlu forests is at present small, being limited to from 300 to 400 *deodár* trees annually, giving an outturn of about 30,000 cubic feet of timber, which at an average of 12 annas a cubic foot realizes Rs. 22,500 at the Wazír Bhular sale depôt where the timber is generally sold to applicants at fixed rates and occasionally by public auction.

"The demarcation and settlement of the Kúlu forests is now progressing towards completion. There will be four classes of forests in Kúlu for which the requisite rules and record of rights are being prepared—

	Square miles.
(1). Reserved forests to be managed under Chapter II of the Forest Act, about	20
Protected forests of the three following classes to be managed under Chapter IV of the Forest Act—	
A.—DEMARCATED FORESTS—	
(2). First class areas, for which a full record of rights will be prepared, about	36
(3). Second class areas, for which a less detailed record of rights will be prepared, about...	350
B.—UNDEMARCATED FORESTS—	
(4). Forest areas comprising those not included in the above classes, about	100
Total forest area in Kúlu, about ...	506

Hamírpur forests.

"The Hamírpur *tahsíl* lies at the south-east corner of the Kángra district, and is bounded on the north by the Dehra and Kángra *tahsíls* and the Biás river, on the east by the Mandi State, on the south by Bilâspur and the Satlaj river, and on the west by the Hushiárpur district. It includes the *jágírs* of the Rájas of of Nádaun and Kotlehr, and part of the Rája of Lambágráon's *jágír*. The country is very hilly and broken up by several main ridges, more or less parallel and continuous, and running generally from north-west to south-east. Between these higher ridges the country consists of undulating low hills intersected by numerous streams which find their way either into the Biás or the Satlaj rivers. The highest of the main ridges is called the Sola Singhí,

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Hamirpur forests.

which rises to 3,896 feet and forms a sort of backbone, separating in a general way the Nádaun *jágír* and Khálsa villages in *talúka* Nadaunta from the Kotlehr *jágír* and Khálsa villages in *talúka* Kotlehr. The only valuable forests in Hamírpur are composed of *chíl* (*Pinus longifolia*), and are mostly situated on the main ridge and in the broken country between that ridge and the Sola Singhi range. They are thickly stocked with well grown trees ; and though there are comparatively few trees of large size left, they are sufficient to show what these forests once did and can produce if properly managed. They are rather far from the Biás and Satlaj rivers, but will yield a fair revenue when the price of the standing trees has been fixed with reference to the cost of carriage to the nearest floating stream, as recently sanctioned by Government. Very few trees have hitherto been sold owing to the prohibitive price of Rs. 8 per tree, and almost the only revenue is derived from the collection of grazing dues from the Gaddi shepherds and sales of grass in the *trihais* or closed forests. The preliminary demarcation of 16,830 acres, or about 25½ square miles of forest in the Hamirpur *tahsíl*, was carried out in 1882, and has received Government sanction, but a separate record is to be prepared for each forest, describing the nature and extent of the rights held therein. The demarcated and undemarcated forests are to be managed as protected forests under Chapter IV of the Forest Act and rules framed in accordance therewith. At present the Hamírpur forests are managed under the Hill Forest Rules of 1855 and the Kángra Forest Rules of 1859.

"Proprietors and occupants of land may exercise the following forest rights within the boundaries of their own villages and where they have prescriptive rights in other villages also, subject to certain conditions—(1), grazing their own cattle and cutting grass ; (2), lopping of certain trees for fodder and manure ; (3), collection of dry leaves for manure and other purposes ; (4), fuel for marriages, ceremonial feasts and cremation, and for making charcoal ; (5), brushwood for hedges ; (6), wood for torches ; (7), cutting certain trees without payment and other kinds on payment for agricultural and domestic purposes ; (8), collecting the leaves and bark of certain trees for tanning and other purposes ; (9), collection of fruits, roots, honey, &c. ; (10), removal of stones for building, &c. ; (11), setting nets for the capture of hawks on certain ridges. In Hamírpur, where in many places there is nothing but *chíl* forest, the people have the special right to get *chíl* trees unfit for building purposes free of charge for marriages, burning the dead, charcoal, and agricultural implements.

"The right in the soil of the forests and waste lands belongs to the village communities, but Government retains the proprietary right in the trees and the right to close a portion of each forest in rotation, with a view to its preservation, reproduction and improvement. The forests in the *jágírs* above mentioned are managed by the Rájas, but Government has a right to a certain share of the forest revenue, and controls the management of the Nádaun and Kotlehr forests. The principal forest in the Lambágaráon *jágír*, called the Nagban, was separately demarcated at the Settlement as the full property of the Rája. In the Nádaun *jágír* the *chíl* forests are much honeycombed by cultivation, and are only of value for local requirements. The *chíl* forests in the Kotlehr *talúka* are more extensive and more valuable, though somewhat inaccessible. The principal forest revenue in Kotlehr is at present derived from a well preserved and thickly stocked bamboo forest near the Satlaj river. The selling rates vary from Rs. 6-4-0 to 4 per hundred for green bamboos, and Rs. 3-8-0 to Rs. 2 per hundred for dry bamboos, according to distance from the river and the quality of the bamboos.

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Hamírpur forests.

" *Chil* trees in Hamírpur have not hitherto been extracted by Government agency, but are sold standing in the forest, where the purchaser saws them up into *karis* or house-rafters of three different lengths, namely, 16 feet, 12 feet and 8 feet. The sawing costs about Rs. 4-4-0 per score, the floating in the tributaries of the Biás and Satlaj about Re. 1-8-0 per score, and the rafting down the main river to the markets in the plains about Rs. 2 per score. The rafters have to be carried by coolies from the forests to the nearest floating stream, and the cost of this carriage of course varies according to distance. The price obtained in the markets varies from Rs. 25 to 30 per score all round. The forest tracts in the Hamírpur *tahsil*, as well as those in the Dehra and Núrpur *tahsils* of the Kángra district, were made over to the charge of the Forest Department by orders conveyed in Punjáb Government letter No. 249F., dated 10th July 1872, to the Secretary to Financial Commissioner, Punjáb.

Dehra forests.

"The Dehra *tahsil* may be described in a general way as occupying both sides of the valley of the Biás, from Nádaun in the Kángra district to near Talwára, where the Biás first touches the Hoshiárpur district. North of the Biás the country is much broken up by irregular ranges of hills, the most conspicuous of which is the Kálidhár ridge, which rises to 8,728 feet. The general direction of these hills is, as in the rest of Kángra proper, from north-west to south-east. To the south of the Biás river the valley is shut in by the Sola Singhi or Jaswan range, and its numerous spurs which spread out and descend from the central ridge, which is between 3,000 and 4,000 feet high, to the Biás river, a distance of about ten miles. The Dehra *tahsil* includes the *jágirs* of the Rájas of Goler and Síba on the right and left banks of the Biás river, about ten miles below Dehra. The forests in the Dehra *tahsil* consist partly of *chil* (*Pinus longifolia*), and partly of other trees, such as *kembal* (*Odina wodier*) ; *kalam* (*Stephegyne parvifolia*) ; *dhau* (*Anogeissus latifolia*) ; *jaman* (*Eugenia jambolanum*) ; *amaltas* or Indian laburnum (*Cassia fistula*) ; *khair* (*Acacia catechu*) ; *bahera* (*Terminalia bellerica*) ; *kamal* (*Mallotus phillipinensis*) ; *sirin* (*Albizzia julibrissin*) ; *kilawa* (*Wrightia tomentosa*) ; *keor* (*Holarrhena antidysenterica*) ; *bil* (*Ægle marmelos*) ; *amla* (*Phyllanthus emblica*) ; *chilla* (*Casearia tomentosa*) ; *sanan* (*Ougeinia dalbergiodes*) ; *kakran* (*Pistacia integerrima*) ; *karal* (*Bauhinia variegata*) ; *kainth* (*Feronia elephantum*) ; *ambara* (*Spondias mangifera*) ; and a variety of other trees and bushes. There is also a sprinkling of bamboos (*Dendrocalamus strictus*) in some of the miscellaneous forests, and of *sal* (*Shorea robusta*) in one or two places ; but the last mentioned is at its extreme natural limit, and never attains any large size.

"In 1875 an agreement was made with certain village communities in the Dehra *tahsil* whereby they gave Government 48 blocks of forest since declared reserves under Section 34 of the Forest Act, and aggregating 11,067 acres or about 17 square miles, in full proprietary right. Government on their part surrendered the right to close any part of the remaining forest or waste land within the village bounds, and agreed to give the village community a third share of the forest revenue derived therefrom. The area of unassessed waste lands, including unreserved forest areas and exclusive of roads, *nallas*, rivers and village sites, is estimated at about 110 square miles. Except where modified by the mutual agreement above mentioned, the rights of Government and of the people in the Dehra forest are very much the same as in Hamírpur, already described, the only difference being that in Dehra, where inferior species of trees abound, *chil* is not granted, as in Hamírpur free of charge. *Chil* timber is the principal forest product exported from the Dehra forests, and the mode of sale and extraction is

similar to that adopted in Hamírpur except that one or two of the more accessible forests have occasionally been worked by departmental agency. The forests in the *jágírs* of Goler and Síba, which are composed of *chíl*, bamboos and miscellaneous trees, are managed by the Rájas, subject to the control of the Forest Department, Government being also entitled to a certain share in the forest revenue.

Núrpur forests.

"The Núrpur *tahsíl* occupies the north-west of the Kángra district, and has the Chamba State to the north, Gurdáspur on the west, the Hoshiárpur district to the south, and the Dehrá and Kángra *tahsíls* on the east. The Chakki river flows along its west boundary to its junction with the Biás river, which forms the south boundary of the *tahsíl*. A high ridge, called the *Háthıdhár*, 5,000 feet high, and other lower ridges shut Núrpur out from Chamba. The country, like the rest of Kángra proper, is very hilly, particularly towards the north, but becomes less so towards the south. The forests in the Núrpur *tahsíl* are like those in Dehra, composed partly of the *chíl*, pine, and partly of miscellaneous trees of the kinds already specified, to which may be added *simal* (*Bombax malabaricum*); *dhaman* (*Grewia oppositifolia*); *chamror* (*Ehretia laevis*); *kangu* (*Flacourtia ramontchi*); *ber* (*Zizyphus jujuba*). There is a well stocked bamboo forest called Dhamtál on the Chakki stream opposite Pathánkot, and there are scattered patches of bamboo in some of the other forests.

"In Núrpur also forest reserves were taken up by Government in 1874. Under agreements made with the village communities concerned, 16 blocks of forest, aggregating 9,710 acres, or about 15 square miles, were thus obtained in full proprietary right, and this arrangement received Government sanction. The unassessed waste lands, including the unreserved forest areas, are estimated to be about 140 square miles. The rights of the State and of the villages in Núrpur are similar to those in Dehra. *Chíl* timber and bamboos are the chief forest products. The former is sold standing in the forest, and brought out in the form of house-rafters. Bamboos from the Dhamtál forest are cut and brought to a depôt near the forest by departmental agency, and are sold at the depôt at the following rates: large bamboos, Rs. 6-4-0 per hundred; bed sticks, Rs. 4-12-0 per hundred; small bamboos, Re. 1-12-0 per hundred; and walking sticks, Re. 1-2-0 per hundred. The cost of cutting and carrying to the depôt is Rs. 1-0-0, 0-12-0, 0-6-0 and 0-4-0 per hundred for the four classes of bamboos above mentioned, respectively. The annual yield of the Dhamtál forest is about 50,000 bamboos.

Forests in the Kángra *tahsíl*.

"The lofty Dháola Dhár range, about 15,000 feet high, separates Kángra from Chamba, and forms the north boundary of the Kángra *tahsíl* from west to east, as far as the *talúka* Bangáhal, where the boundary line strikes north at right angles across this high range, and takes in the mountainous basin at the source of the Rávi river in Bará Bangáhal. East of the Kángra *tahsíl* lies Kúlu and Mandi, south the Hamírpur and Dehra *tahsíls*, and west the Núrpur *tahsíl* and the Chamba State. Besides the Dháola-Dhár range there are several low ridges more or less continuous and parallel to the main range, and also other ridges crossing the intervening valleys. One of the highest of these lower hills, called Pathiár, where a ruined fort stands, is 4,609 feet high. Most of the forests are situated on the Dháola Dhár range and its spurs. The highest are principally composed of Himalayan silver fir (*Abies Webbiana*). The alpine oak (*Quercus semicarpifolia*) comes next in order as you descend, and further down the Himalayan spruce (*Abies Smithiana*). Lower still the common hill oak (*Quercus incana*) and *Rhododendron arboreum* are the principal trees. On the lowest slopes and spurs, *chíl* (*Pinus longifolia*) is generally the prevailing species, but in some

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places oak (*Quercus incana*) predominates. Forests of greater or less extent are also found scattered over the rest of the Kángra *tahsíl*, and are chiefly composed of *chíl* and miscellaneous trees. In the small forest of Andreta, a few miles from Baijnáth, the principal tree is *sal* (*Shorea robusta*) of small size.

Forests in the Kángra *tahsíl*.

"In 1880-81 a total forest area of about 100,000 acres, or 156 square miles, was demarcated in a preliminary manner in 79 blocks in the Kángra *tahsíl*, mostly on the main range. Draft rules have been since prepared by the Forest Settlement Officer for the management of the forests in the Kángra district, exclusive of Kúlu, and these rules have received the general approval of Government, subject to further elaboration and adaptation to the different *tahsíls*, and to necessary modifications. The forests, both demarcated and undemarcated, are to be managed as protected forests under Chapter IV of the Forest Act. A separate record is to be prepared for each demarcated forest, describing the nature and extent of the rights therein in accordance with clause 3 of Section 28 of the Act, and the needful notifications and rules will be issued. The forests in the Kángra *tahsíl* have not yet been transferred to the charge of the Forest Department, but are under the direct management of the Deputy Commissioner of Kángra. The Hill Forest Rules of 1855 and the Supplementary Kángra Forest Rules of 1859 have hitherto been acted on. Under these rules 117 pieces of forests, aggregating 17,837 acres, have been closed and preserved. The area of undemarcated and unassessed forest and waste lands in the Kángra *tahsíl*, excluding roads, *nallas*, rivers and village sites is estimated to be about 690 square miles.

"The property in the soil throughout the forests belongs to the village communities; but by clauses 4 and 44 of the administration papers for Kángra proper, referred to in paragraph 191 of Mr. Lyall's Settlement Report, 'all trees growing wild or planted by Government in common waste are asserted to be the property of the State, with reservation of the rights of use (*bartan*) belonging by custom to the landholders of the villages and others. It is also mentioned that conservancy rules have been from time to time framed by Government for the protection of the trees and the regulation of the exercise of the rights of use, and that these rules are binding on the landholders till altered by Government. Again, in clauses 26, 27 and 28 it is declared that common waste of the nature of forest cannot be divided except with permission of Government, which may be refused in the interest of forest conservancy. Again, in clauses 40 and 41 it is declared that common waste cannot be broken up for cultivation, or enclosed or transferred by sale, &c., without permission obtained by application to be presented at the *tahsíl*, and that permission may be refused, in case there are trees on the land either absolutely or until payment of their value, and that persons taking possession without permission may be ejected by Government.'

"The forest rights of the landholders are very much the same as those already detailed regarding the Hamírpur *tahsíl*. Priced trees unfit for building purposes are given for agricultural and domestic purposes free of charge only when there are no unpriced trees available.

"There is little or no timber export from the Kángra *tahsíl*, the forests being too far away from the Biás river, and the existing selling rate for *chíl* trees, namely Rs. 8 per tree, being prohibitive; but there is a large local demand by the *zamíndárs*, tea-planters and other residents in the Kángra valley for building purposes, tea boxes, firewood, charcoal, &c. The trees are sold as they stand in the forests at low rates to those in the position of *zamíndárs*, whether Natives or Europeans, provided the wood is required for their own domestic or agricultural use. The *zamíndári* rates for *chíl* and oak per tree are at present as follows: *Chíl*, Re. 1-0-0; oak,

Rs. 0-8-0 and 0-4-0. These are the trees mostly used, but there is a considerable demand for the spruce pine also, which grows in rather inaccessible places and is sold to any one at 4 annas per tree."

SECTION B.—LIVE-STOCK.

Live-stock.

Table No. XXII shows the live-stock of the district as returned at various periods in the Administration Report. A pair of ordinary plough-oxen may be bought for Rs. 24. Buffaloes, which are chiefly valued for their milk, cost as much as Rs. 30 per head. The average value of a camel is Rs. 80, and of a mule Rs. 90; while a donkey may be bought for Rs. 10, and ponies range in price from Rs. 15 to Rs. 60. Sheep and goats have an average value of Rs. 3. In a district like Kángra, where so large a proportion of the total area consists of mountain sides, useless save for grazing purposes, it may be supposed that pastoral pursuits occupy a peculiarly prominent position, and that rights of pasture are extensive and important. The rights possessed by the villagers in the waste attached to their estates have already been fully discussed in Chapter III. The following pages contain a very complete description, taken from Mr. Lyall's Settlement Report, of the herdsmen and shepherds proper of the district, their customs and rights, and the dues paid by them.

Cattle.

The indigenous breed of kine is small but strong. The cows give very rich milk, but not a large quantity of it. Attempts were made to improve the breed by the introduction of Government bulls from Hissar. The result has been unsatisfactory. In Kúlu there was a large number of fine half-bred young stock; but unfortunately most of these died during the outbreak of rinderpest in the years 1880-81-82. The permanent difficulties in the way of improvement are the unsuitability of climate, the scarcity of good fodder and the apathy of the peasantry. Sheep and goats form the wealth of the pastoral tribe of the Gaddís. The Kúlu sheep and goats, though not so fine as those of the Gaddís, are hardy and of good quality. There are no Government rams in the district. The only cattle fair that takes place in the district is at Banjar in inner Seoráj. It is held about the middle of May in each year, and at it a considerable number of sheep and goats are brought to sale.

Horses and mules.

There are few horses in the district, and not very many mules. The ponies of Kúlu proper are poor; but the Láhaul and Spiti animals are well known for their hardiness and spirit and sureness of foot. There are no horse fairs in the district.

Mule breeding operations.

The Government system has been in operation in this district for the last ten years, that is, Government donkey stallions have been located from time to time, and remained in different parts of the district; but, on the whole, it cannot be said that any appreciable progress has been made in mule-breeding so far. In scarcely any part of the district are mares kept for breeding purposes, and most of the mares that have from time to time been covered, belonged to private individuals or certain native gentlemen. In the Kúlu sub-division, the Ladákh and Yárkand traders have to some extent availed themselves

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Male breeding operations.

of the Government stallions located there, but as the mares covered by them are taken back out of British territory, there are no means of judging of the results. As regards the mares covered in Kángra proper, it cannot be said that any perceptible progress has been made by the breeders in learning to rear their young stock on sound principles. The mules and ponies found in this district are, as a rule, kept for carriage purposes, and are of an inferior breed : moreover the owners have always shown indifference to all efforts towards the improvement of breed of these pack animals. The Assistant Superintendent of Horse-breeding Operations made a tour through these parts in 1883 with the special object of judging of the capabilities of Kángra as a horse-breeding district. He was favourably impressed with the chances of success in the Kúlu sub-division, and had reason to be satisfied with the results which had already been obtained from the stallions that had been entrusted to the charge of private gentlemen in the Kángra and Núrpur *ilákas*. Steps are being taken to popularize the stallions and secure more tangible results by locating them at the head quarters of the Kúlu, Kángra and Núrpur *tahsíls* as soon as proper stabling accommodation has been provided for them, and in future they will be entrusted to such private individuals only as can be relied on to take proper care of them and utilize them to the best advantage. At present there are three Arab donkey stallions in Kúlu, Kángra and Núrpur, the two former under the charge of European tea-planters, and the latter, under that of a native *jágírdár*. There have been no horse fairs in this district, nor have horse stallions ever been employed. A *salútri* is under training at the Lahore Veterinary School, and more are about to be sent.

Buffalo runs (*sodna*, *mhenhárá*, *dhár*.)

The Gújars are the only people who make a trade of selling milk or *ghí* and keep herds of buffaloes : the few landholders of other castes who keep any are exceptionally wealthy men who require a great deal of milk for their own consumption. There are two kinds of Gújars in the district, *viz.*, the resident Gújar, who owns fields and a house, and pastures his herd in the neighbouring waste, and the *ban* or forest Gújar (of Jammú stock), who has no land or fixed home, and moves with his herd, spending his summer in a shed on the high ranges, and the winter in the woody parts of low hills. Some few of late years have spent the summer in the high ranges in *talúka* Rihlú, others have long done so in the high range in Chamba territory whence they descend in the autumn into *pargana* Núrpur. They are seldom seen in other parts of Kángra proper, except as passers-by on their way through Kúlu and to Mandi. Gújars are not allowed to remain in Kúlu.

Grazing dues on buffaloes formed an item of the *banwazíri* revenue ; the rates differed in different *talúkas*, but everywhere the Gújar herdsman, whether also landholder or not, paid at heavier rates than persons of other castes. In some places the dues were charged only on milch cows at from ten to five *kachcha* seers of *ghí* for a Gújar, and two or less for a man of other caste ; in other places the charge was per head on the whole herd, the Gújar paying one rupee per big and eight annas per small buffalo, and the other man four annas or two annas. In most of the old principal-

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Buffalo runs (soánas mhenhárá, dhár.)

ities, the Rájas used to put all the woods in *thák* (*i.e.*, prohibition of grazing) for some three months of the year, that is for the rainy season. The village cattle could subsist at this season on the grass to be got off fallow fields and open grazing grounds. But this rule pressed hard on the Gújars in the low hills, whose buffaloes rely greatly on leaves and twigs of trees; so the Rájas gave them *pattas* or grants removing the *thák* from certain plots of forest in their favour.* The Gújars call these runs of plots their *soána*; they were the exclusive grazing grounds of the Gújar's herd for the three months only till the *thák* was removed from the rest of the forest, after which all the cattle of the village grazed over the whole forest indiscriminately. The Gújar's right to his *soána* was much like that of a man to his *kharetar*; it was an exclusive grazing privilege for a season only. He called his *soána* his *wárisí*, and no doubt his right, though a limited one, was as true a property as any other interest in land in the hills. It was held direct of the Rája by *patta* like the landholder's fields, and descended from father to son.

In Goler and some other parts the practice of putting all the woods in *thák* does not seem to have prevailed for the Gújars here, though they often have sheds in the forest, and talk of their *soánas* in it, have no real *soánas*, *i.e.*, no defined runs or plots into which no other person can drive his cattle during the rains. In fact they only exercise, in a greater degree, the same right of common, of grazing in the forest, which any other landholder enjoys. The wandering Gújars, who spend the winter in Núrpur, have not acquired any right or title to graze in any particular tract. They have a headman, who is recognised by the Chamba authorities, and who probably distributes the herds according to circumstances, and with the consent of the headmen of the Núrpur villages. If a landholder, not a Gújar, got a bit of waste or forest as a grazing ground for his buffaloes, he called it not his *soána* but his *mhenhárá*. In Rájgirí some of the influential families hold *mhenhárás* which were assigned to their ancestors by the Rájas; they claim the exclusive grazing all the year round, not for three months only.

These *soánas* or *mhenhárás* are in the forests in the low hills, where the pasturage consists more of leaf and twig than of grass. On the Dháola Dhár, or snowy range, at from 7,000 to 9,000 feet above the sea, there is much ground free of forest in which the most luxuriant grass springs up in the rains; the greater part is inaccessible or too precipitous for even a hill cow or buffalo to graze upon, but there are spots here and there to which the buffaloes or other cattle are driven up to graze in the rains. The name *dhár*, which is the general word for a high mountain range, in a narrower sense is applied to such a pasture ground; each run is called a *dhár* here, just as it would be called an Alp in Switzerland. Only regular herdsmen or rich men sent their cattle to the *dhárs*, for it involved sending up a man or two to look after them, and constant coming and going with the milk. There was no system, as in Switzerland, by which a

* A Gújar often got his *soána* in the forest of a different *mauza* from that in which he resided and held fields.

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village community sent up their cattle in charge of a common herdsman, but several branches of a family often united to do so. There were more *dhárs* than were wanted in former times; many were occupied by herds belonging to persons who lived in *mauzas* far down in the valley. Any one who had influence, or who brought taxable buffaloes, would easily get a *dhár* from the local *kárdár*. Except in the case of a few Gújars, who held on steadily from generation to generation, it does not appear that any one acquired a *wárisi* or prescriptive title to a *dhár*. Other families from time to time gave up keeping a herd, or did not send it up every year, or not to the same place, so the feeling of a *wárisi* could not spring up.

Sheep-runs, and rights and customs of shepherds.

The only shepherds in Kángra proper (excepting a few Kanets who keep in Bangáhal) are to be found among the Gaddís, a race already described at pages 91—93. The other landholders keep no flocks, though nearly every man has a goat or two, and some own a few sheep. This has always been the case in Kángra, for the conditions of sheep-farming suit the Gaddí only. Snow and frost in the high ranges, and heavy rain and heat in the low, make it impossible to carry on sheep-farming on a tolerably large scale with success in any one part of the country. The only way is to change ground with the seasons, spending the winter in the forests in the low hills, retreating in the spring before the heat up the sides of the snowy range, and crossing and getting behind it to avoid the heavy rains in the summer. The shepherds' order of march cannot be given accurately; those who have to go far into the mountains for their summer-grazing start earlier, and are back later than the others; but the following dates are approximately correct, and will show what proportion of the year is spent in each kind of ground: At the end of November, or early in December, they arrive in their winter quarters in the low hills, where they remain something less than four months. By the 1st of April they have moved up into the villages on the southern slopes of the snowy range or outer Himalaya, and here they stay two months or more, gradually moving higher and higher till about the 1st June or a little later, when they cross the range and make for their summer or rainy season grounds in Chamba, Bará Bangáhal, or Láhual. After a stay there of three or three and-a-half months they re-cross the outer Himalaya about the 15th September, and again stay on its southern slope from two-and-a-half to three months, working gradually down till about the 1st December, when they are ready to move off again to the low hills.

The original home of the Gaddí race was on the head-waters of the Rávi river, in Chamba territory, to the north of the Dháola Dhár or outer Himalaya: the country behind that great range commonly goes by the general name of Gadderan or Gaddí land; but for a long time past great numbers of Gaddís have resided (for a part of the year, or for the whole) and held land in that part of Kángra which extends along the southern slopes of the Dháola Dhár from Boh, in *talúka* Rihlú, to Bír, in *talúka* Bangáhal. At least three-fourths of those who live in Kángra have also shares in lands and houses in Chamba territory. Most of the shepherds to be found in

Kángra are of these families, which own land in both territories, but some, notably in Núrpur, are subjects of the Chamba State only. All the well-to-do Gaddís in our territory own sheep and goats, some few families as many as a thousand head, many from three to four hundred. They talk of them as their *dhan*,—a use of the word which expresses the fact that the flock is the main source of their wealth. From about 800 to 1,200 sheep form a flock or *kanddh*: three or four men and several dogs accompany the flock which camps out night and day all the year round. If a man owns many head, he takes with him one or more *bowál* or hired shepherds, but commonly the men with a flock are all of them part-proprietors; and if a man has very few head, he will not go himself, but get a friend or kinsman who is going to take them with his own. In former times the shepherd paid one tax for the winter grazing, another for the spring and autumn, and another for the summer: the rights and customs connected with the pasture grounds of each season were different. This is still the case to some extent.

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Winter *ban* or sheep-runs in the low hills.

To begin with the winter pasturage. There is not much of it: no good-sized patch of suitable wood or jungle will be found in the low hills, to which some shepherd does not resort in the winter.* There is little grass in these places, and what there is is very dry and coarse: the principal plants or trees on which the shepherds depend are—1st, *garna* (*Carissa diffusa*), a thorn bush, of which the leaves and twigs are eaten; and, 2ndly, the *basúti* (*Adhatoda vasica*), a small rank plant or shrub, which is avoided by cattle, but of which the sheep eat the leaves, and the goats the stem. These two are the green meats most relied upon by the shepherds: where they abound the *ban* or sheep-run is held to be a good one; but after them come the leaves of certain trees, *viz.*, the *bíl*, the *kángú*, the *kemble* or *kámil*, the *dhon*, the *kheir*, and one or two kinds of *bel* or tree-creeper. The pasturable country in the low hills is all divided among the shepherds. They call such a division or circuit a *ban*, adding of course a local name to distinguish it from the rest. A forest or jungle extending through several *mauzas* is often reckoned as one *ban*: so also a *ban* is often made up of plots of waste unconnected and scattered over the whole or greater part of a *talúka*. In the greater part of Kángra proper every *ban* is claimed by some Gaddí family as its *wárisí* or inheritance; the exception is in *pargana* Núrpur, of which country the Gaddís commonly say that the *bans* there are open or free, and that there is no *wárisí* in them. The shepherds, like every one else who asserts a *wárisí* in Kángra, attribute the origin of their right to *patta* or grant from the Rája or State. Some families have old *pattas*, others say they have lost theirs, but can prove possession for some generations.

Nature of the right of shepherds claiming a *wárisí* in certain *bans* or sheep-runs.

What this *wárisí* in a *ban* amounts to is a question which has never been decided, and to which the parties interested cannot give a clear answer. In Mr. Lyall's opinion it was rather a *muqadmí*

* Some Gaddí shepherds drive their flock as far as the low hills in Hoshiárpur; a few go to the States of Mandi, Suket, and Biláspur.

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Nature of the rights of shepherds claiming a *wárisí* in certain *bans* or sheep-runs.

or managership, like the *watan* of Southern India, than an exclusive right of grazing. In former days there were more woods and fewer flocks. An enterprising shepherd came across an unoccupied tract: he hung about the Rája's court till he got access, when he presented a *nazar* or offering, and made his application. If his *nazar* was accepted, he got a *patta* authorising him to graze sheep in the place applied for. Armed with this *patta*, he set about forming a company of shepherds to join him in grazing the new *ban*. Next year, when the time came round to descend into the low country, the members of the company brought together their contingents of sheep and goats, and the flock was formed. The holder of the *patta* directed the course of the flock, and acted as spokesman and negotiator in case of quarrels or dealings with the people along the line of march.* He was recognized as the *mahlúndhí* or *malik kandah*, that is, master of the flock, and the other shepherds as his *asámián* or clients; but he never conceived the idea of demanding from his companions any payment in the way of rent. The obligation between him and his clients was in fact mutual, for though he had the *patta* for the *ban*, yet he was responsible to the Rája for its being properly filled, and, moreover, he required the company of the other shepherds for protection and assistance. When the flock had settled down in its *ban* and the *banwazíri* collector came to make the *ginkarí*, *i.e.*, to count the head of sheep, and levy grazing fees for Government, the *mahlúndhí* was the man who dealt with him, but every man's sheep paid at the same rate.† In return for the extra trouble imposed on him. the *mahlúndhí* appropriated all the *mailání*, that is, the money paid by land-holders for the sheep's droppings. In many parts of the low hills this manure is so much valued that the landholders are ready to give the shepherds food and drink for themselves and their dogs, and a rupee or more into the bargain, to induce them to pen the flock for one night on their fields. All the cash received in this way was and is by custom the perquisite of the *mahlúndhí*, but in some places there is no cash for him to take, only food and drink are given, which all share alike. Another perquisite of the *mahlúndhí*, which has failed of late years, was the price received for sheep or goats taken for the Rája or local officials. These requisitions were frequent and involved a dead loss, as payments were made at the *hákimí nirkh*, *i.e.*, ruler's prices. Each man took his turn to supply these demands, and the nominal price paid went, by custom, to the *mahlúndhí*.‡

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* Mr. Lyall has heard old shepherds say that down to British rule it was like running the gauntlet to convey a flock across the low country to its *ban*. Every petty official or influential landholder tried to exact something as the flock passed him ; a mild man easily daunted had no chance, and the Gaddis picked out their ugliest customers for the work.

† In Mandi, Suket, and other Native States, it is generally the case that each winter *ban* is leased out year by year at a lump sum, by which means the necessity of counting the sheep and charging per head is avoided. But even in this case all the sheep in a flock pay equally, the lump sum is divided equally upon heads of sheep.

‡ The *wáris* of a *ban* generally takes the position of leader of the flock, so the title of *mahlúndhí* is commonly applied to him, but a man may direct a flock and be called *mahlúndhí* without having any claim to a *wárisí* of the *ban*.

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Nature of the right of shepherds claiming a wárisí in certain *ban* or sheep runs.

The above description proves that the interest in a *ban* of the *wáris* or holder of a *patta*, was of the nature of a *muqadmí*, or right of management only. The *wáris* was bound to fill the *ban*; if he did not, then, without doubt, it would have been handed over to another man or other sheep sent in by the *banwazír*. The *wáris* had perquisites, but he had also duties to perform; if he lost his sheep and no longer came to the *ban*, he did not get his perquisites, and after a time could not recover his position. There is an old saying to this effect, which is used in support of this argument; it runs as follows:—"no sheep no run." In Núrpur there are families which go every year with their sheep to the same *ban*, but they are not held to have a *wárisí* therein, because the duties and perquisites of a *wáris* are not in their hands, but in the hands of the contractor of the Rája of Chamba. Within the last few years, owing to the increase in number and great rise in value of sheep, more than one *wáris* has seen his opportunity, and has begun to exact a fee from the other shepherds who graze with him. Four annas per hundred head is taken in this way in many places, and eight annas per hundred in Datárpur, *zilah* Hoshíarpur, where the Government takes only one rupee per hundred instead of two rupees as in Kángra. But this is an innovation unauthorised as yet by any order of Government or decree of court, and in other respects the duties and perquisites of a *ban wáris* remain unchanged.

Fee paid to the Rája of Chamba by shepherds grazing in one part of the district.

Mr. Barnes, in his account of the Gaddís, says: "Two rupees per every hundred sheep or goats are paid to our Government as pasturage tolls, and one rupee for a like number is paid for a similar privilege in Chamba." This is not quite accurate; the two per cent. is paid everywhere to our Government, but the one per cent. to the Rája of Chamba is paid only by the shepherds who graze in *pargana* Núrpur; and this one per cent., together with the *mailáni* or manure money, which the Rája also takes, is not collected, as might have been expected in Chamba, but in our territory, at the same time with the two per cent, but by a different agency. The explanation of this lies in the fact that the one per cent. is not paid really, as Mr. Barnes supposed, on account of grazing in Chamba,* but rather on the principle which he mentions in the same paragraph, whereby the Gaddís as *imprimis* subjects of Chamba, if fined in Kángra, used to have to pay another fine for the same offence in Chamba. The Rája gets the one per cent. in Núrpur only; and in that half of Kángra proper which lies to the east of the Boner and to the south of the Biás river he gets nothing; but in the country between the Boner and Núrpur he does get something, though not the one per cent. or anything nearly equal to it. This something consists of certain small sums of cash assessed on each *ban*, and paid without variation year by year by the shepherds in each *ban*. These *bans*, which pay a fixed tribute to the Rája, are nearly all in *talúka*

* It should be remembered that each *dhár* or summer grazing ground in Chamba pays a fixed lump sum rent to the Rája. The one per cent therefore cannot be on account of the grazing in the *dhárs*. If it has any thing to do with grazing in Chamba, it must be on account of the grazing coming and going between the *dhárs* and the winter *bans*.

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Fee paid to the Rája of Chamba by shepherds grazing in one part of the district.

garh and other *talúkas* of the old Goler principality.* It may be asked why the Rája does not take one per cent. or some equivalent from all the Gaddí shepherds if he claims it in virtue of his general suzerainty over the race, and not on account of the grazing in Chamba. Mr. Lyall cross-examined many Gaddís before he found any who could give him a satisfactory explanation, but he made out at last that the cause of the difference is as follows: The shepherds of the Núrpur *bans* who pay one per cent. are all pure subjects of Chamba, who have no homes in our territory, and pasture their flocks in spring, summer, and autumn in Chamba. The shepherds of the Goler *bans*, who pay a fixed tribute per *ban*, are, for the most part, men who have homes in both territories, but they either stay the summer in Chamba territory, or at least pass through it on their way to Láhaul. The shepherds of the trans-Boner and trans-Rávi *bans*, who pay nothing, are in many instances men who have homes only in British territory, and who spend the summer in Bangáhal or Kúlu, or go to Láhaul by routes which avoid Chamba territory. There is a tradition that originally all the shepherds paid to the Rája, or that at least all were supposed to be bound to pay. The Núrpur shepherds, being completely under the Rája's thumb, have never objected down to this day, but the others became gradually weakened in their allegiance, and at length openly refused to pay anything on account of their winter-grazing in Kángra. Hereupon the Rája imposed a heavy fine: the Goler men to avoid the fine and future consequences, came to a compromise, and agreed to pay, not all that was demanded, but a light tribute instead. But the others stood firm, and would come to no terms; so the Rája was compelled to content himself with realizing the fine from them as he could, and dropping the claim for the future.

Special arrangements in force among the shepherds who grazed in Núrpur.

In *pargana* Núrpur the shepherds, when they first descend from the high ranges, collect at Dháni under the Háti Dhár, and at a place near the town of Núrpur. Here the Chamba Rája's contractor meets them, and orders them off to the *bans*, so many to one, so many to another. Certain families always go to the same *ban*, but the contractor, at his discretion, sends outsiders to graze with them. The company told off for each *ban* keep their sheep together in one great flock till the time comes for the *ginkarí* or collection of grazing tax, after which they separate and each shepherd takes a line of his own.† The *mailáni* or manure money, taken before the *ginkarí*, goes to the contractor; after that date it goes to each individual shepherd. Sometimes the contractor agrees with the shepherds of particular *bans* to take one and a half or two rupees per

* There is a *wárisí* in these Goler *bans*, but Mr. Lyall quotes one case in which the *wáris* has from neglect and poverty lost his title; since he has ceased to come, the Chamba Rája's contractor has taken over the management, sending in sheep and collecting not the small tribute, but at Núrpur rates on head of sheep.

† Mr. Lyall has heard the shepherds in other part of Kángra abuse this Núrpur system of grazing as bad and wasteful, and attribute the fault in it to the want of a *wáris* in each *ban* to keep order. In our country, they say, when the sheep reach the *ban* the big flock is divided at once into smaller flocks, each of which goes once for all into a recognized *bánt* or sub-division of the *ban*; each *bánt* is grazed very carefully, the lambs being kept in the van, the sheep in the centre, and the goats in the rear of the column.

Special arrangements in force among the shepherds who grazed in Núrpur.

hundred head in full of all claims, and not to ask for any account of the [illegible]. Thus, in the Núrpur *bans*, the Rája's contractor is to some extent in the position held by the *wáris* in other *bans*. The contractor is always a Gaddí, and, for the time being, takes the position, not merely of a contractor, but also of headman of the shepherds. Some day or other the question may come up whether or no a family, which has, for a length of time, driven its flock to a certain *ban* along with that of the *wáris*, has or has not acquired a kind of tenant right,—a right to send in sheep in preference to any new man whom the *wáris* or the contractor might wish to put in instead. In Núrpur certain families confidently claim such a right. In other parts great difference of opinion would appear if the question was raised; but if long confederacy was proved, a court would not, in Mr. Lyall's opinion, have public feeling against it if it decreed such a right.

Spring and autumn pasture grounds on the southern slope of the Dháola Dhár.

In coming and going between winter and summer grounds the shepherds spend some two months in the spring and three months in the autumn on the Kángra side of the outer Himalayan range, in what are familiarly called the *kandi dhárs*.* A pasture ground for a flock in these high mountains is generally termed a *dhár*: in common parlance the word *goth* is also used, but it applies properly not to a pasture ground as a whole, but to the level places on which the flock is penned at night: there are often, therefore, three or four *goth* in one *dhár*. Each *dhár* has its local name and more or less recognized boundaries. There are also two classes of *dhár*—the one in the bare rocky ground above the line of forest, described in Rihlú as a *kowín* and elsewhere as a *nigáhr*; the other lower down in or among the forest, described as a *kundli* or a *gáhr*. These two kinds of *dhár* are not used at the same time, nor are the flocks in either for the whole five months. For instance, in the autumn the flocks cross the range from the Chamba side early in September, and spend about ten days in the *kowín*, hence they descend in to the *kundlí* and stay there some five or six weeks; when the crops are cut and cleared off the fields below, they leave the wastes and descend first to the upper hamlets, and then to those in the valley: they stay a month or more in these parts, finding pasturage among the stubble or in the hedge-rows, and are penned every night on some field for the sake of the manure. Much the same course is followed in the return journey in the spring.

In former times the shepherds paid a due to the native government on account of this spring and autumn grazing under the name of *langokarú*, i.e. crossing tax. Each *dhár* (if occupied by flock) paid one or two goats and the fleece of a sheep. They were collected by a village official known as the *drírkar*, who was always a Gaddí and was entitled to take certain perquisites from the shepherds. In Pálam these dues were an item of the *banwazírí*, but in Santa or Rihlú they seem to have been collected with the land rents by the village *kárdár*. Until the *langokarú* was abolished, there was some rough management of the *dhárs*; certain shepherds were told off to

* The *kandi* villages are those along the side of the great range from Boh to Bír, some fourteen or fifteen in all; they contain all the Alpine country in Kángra proper, excepting that part of *taluka* Bangáhal which is shut off from it by high ranges.

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Spring and autumn pasture grounds on the southern slope of the Dháola Dhár.

each *dhár*: regular comers claimed a right to occupy the same ground year by year. But since Settlement, that is, since no tax has been levied, all the *dhárs* have been free: the same families of shepherds come as before, but they tumble in as they can, the first comer occupying any ground he chooses. This is an accepted fact in all the *kandí* villages, except Kaniára and Narwárá. In these two, which contain many *dhárs*, a *wárisí* or title to some (not all) of the *dhárs* is claimed, and seems to be admitted. This *wárisí* is of two kinds:—the one a title to pasture, the other, in practice at least, only a title to manure. For instance, in these two villages, certain families of shepherds claim certain *dhárs* as their own, meaning that they have an exclusive right to graze their flocks in them in the autumn. Other families, not shepherds, also claim certain *dhárs* as their own, meaning thereby, however, only that any flock which occupies them is bound thereby to spend some days and nights in manuring their rice-fields. All the flocks, when they descend into the valley in the autumn, spend some time in sitting on the fields, but, except in these cases, the shepherd is free to agree to sit on any man's land he pleases: whether he is also free to leave the village at once without sitting on the land is a moot point: the general feeling is that he ought to halt a certain time for the good of the village, and with rare exceptions he always does so. In going up in the spring the *dhárs* are all free even in Narwáná and Kaniárá: there was always this distinction between spring and autumn pasturage of the *dhárs*, even in former times when they were all under official management.

Summer pasture grounds of shepherds.

Most of the Gaddí shepherds who are to be found in autumn, winter, and spring in Kángrá proper, have their summer or rainy season *dhár*, or sheep-run, in Chamba territory. These summer *dhárs* are always of the higher class, that is, above the limits of forest on the bare heights, which at other seasons are covered with snow. They are held at a fixed cash rent direct of the Rája of Chamba, and not of the village or township in whose bounds they lie, but sometimes the shepherd is also bound, by custom, to pen his sheep several nights on the village lands, or to present a sheep for sacrifice at the village shrine, to be there consumed in a feast by the villages. There is, however, one exception to this rule, that the *dhárs* are held direct of the Rája in the case of the village of Kúkti at the head of the Bharmáor valley, which is surrounded by large tracts of waste. The Kukti men boast that they have always held of the Rája the lease for all the Kúkti *dhárs* with power to admit what shepherds they please, and they do not admit that the Rája could now lawfully alter this arrangement. They claim in fact a kind of corporate property in the *dhárs*, but only *quoad* the sheep-grazing; for the same tract the Rája leases the right of netting and snaring musk deer direct to Bangáhal men or other outsiders.

In most of the *dhárs* some shepherd family claims a *wárisí*, but, as in the case of the winter *ban*, the flock in a *dhár* commonly belongs to several families and not to the *wáris* alone. In Chinota and most of the Cis-Rávi country, when the shepherds make up the accounts of common expenses in the *dhár* the *wáris* pays 5 per cent. less than

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Summer pasture grounds of shepherds.

his proper share;* but across the Rávi, in Bharmaur, and again in Láhaul no such deduction is made, and all pay alike. The association in fact is a brotherly one, no rent or fee being given or taken. Everywhere, however, stray sheep are the perquisite of the *wáris*, or of the *mahlándhí*, who is as a rule of the *wáris* family. In hurried marches over the passes on the snowy range it often happens that one or two sheep or goats are left behind, or get mixed up in another flock. This would happen oftener, but for the intimate acquaintance with his charge which is so admirable in the Gaddí shepherd; he knows every sheep or goat out of a flock of many hundred by sight, and has a name for him, founded on some peculiarity indistinguishable by other eyes but his own; he soon misses one which has strayed, just as a captain might miss a soldier of his company. The dogs are of little or no use in driving; they are powerful and often ferocious, and are good for keeping off bears, leopards, and other wild beasts, but they want the intelligence and education of the Scotch collie. Leopards will follow a flock for days watching in their cowardly fashion for a safe chance of pouncing on a straggler. Bears, if they do become carnivorous, are bolder, and will sometimes charge into a flock by day or night in face of dogs and shepherds. The latter never carry a gun to protect the flock or supply themselves with game, because they have a feeling that it would be uncanny or unlucky to do so. The local divinities or demons, who haunt each mountain, would, they think, revenge the blood of the *feræ naturæ* by bringing some misfortune on the flock. For instance, the flock might be seized with a panic or stampede in crossing a glacier, and rush headlong into an open crevasse; Mr. Lyall has heard of 700 sheep being lost at once in this way; or a goat might set a rock moving on a precipitous hill side; he has seen several sheep killed thus in an instant.

The Chamba *dhárs* had to be noticed though they are not in Kángra proper, or even in British territory. The Láhaul *dhárs* will be described in the chapter for Láhaul and Spiti, to which they belong. The only summer *dhárs* actually in Kángra proper are those situated in the *kothís* or townships of Kodh and Sowár, in the *talúka* of Bangáhal. There are some fifty-seven, of which all but eight are behind the outer Himalaya in that part of the *talúka* known as Bará Bangáhal. The fact is that on the north side of the outer Himalaya the rainfall in the summer is not half so heavy as on the south side; instead of heavy showers falling almost every day and all day, you have fine rain or drizzle, with many bright clear days between. The upper *dhárs* in the *kandí* villages would be used as summer *dhárs* if it was not for this heavy rainfall in which sheep cannot be expected to thrive.

There is a *wárisí* in all these Bangáhal *dhárs*; a few are owned by Gaddís, one by a family living in Mandi territory; all the rest

* The common expenses would include rent of *dhár*, cost of salt, cost of food brought for shepherds and dogs. The shepherds would rateably divide the sum total on the head of sheep and goats owned by each of the company, but the head owned by the *wáris* would be undercounted to the extent of 5 per cent; for instance, if he had 500, they would be counted as 475.

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belong to some one of the many Kanet hamlets in Kodh and Sowar. They belong to the hamlets, because, practically, all the men of a hamlet, and not one Kanet family only, seem to enjoy equally the benefits of the *wárisí*, such as they are; but in the *pattas* or deeds the original grant seems to have been made in the name of some individual Kanet. Many of these *pattas*, granted by Rájas of Kúlu, to whom the country used to belong, are in possession of present occupants of the *dhárs*. But the chief value of a *dhár* to the men of a Kanet hamlet does not lie in the grazing; their *dhárs* would be more than half empty, but for the fact that all the Mandi shepherds send their flocks to summer in Bangáhal. The Bangáhal Kanets compete among themselves to get the Mandi shepherds to go to their *dhárs*, and in return the latter, on the way between Mandi and the *dhárs*, stop and manure the lands of the hamlet with which they have agreed for the grazing. This is the only fee taken by the owners of the *dhár*, and they put such a high value on this manure that they not only feed the shepherds gratis while they stop at the hamlet but do so also while they are on the *dhár*, sending up extra supplies when the first are exhausted—a journey of from one to three days for a laden man.

The Mandi shepherds pay a tax to Government on account of their grazing in Bangáhal: the right to collect it is leased to a contractor, who is entitled to take one *paisa* per head, which equals Re. 1-4-0 per hundred, from shepherds who come from a distance, and one *dhaúwá* or Rs. 2-8-0 per hundred, from shepherds who live near the frontier. This is what survives of a general grazing tax which was levied in Bangáhal down to the Regular Settlement. Gaddís used to pay at the rate of Re. 1-4-0 per hundred and Bangáhal Kanets at the rate of one anna per head, or Rs. 6-4-0 per hundred. Mr. Barnes excused the Gaddís, on the ground that the 2 per cent. which they paid in winter in Kángra was enough to cover the whole year's grazing, and the Bangáhal Kanets on the general ground that no grazing tax ought to be taken from landholders for grazing in the bounds of their own township. Besides this regular grazing tax, the *kárdár* of Bangáhal used to levy certain dues on the *dhárs* under the name of *patta chugái*. For the purpose of assessment, each *dhár* was rated at so many *bowál*. The word, in its usual sense, means a shepherd, but, as a measure it means a run in which 150 sheep, or thereabouts, can graze. If the *dhár* belonged to a Gaddí, it was assessed at about fourteen annas per *bowál*; * if to a Bangáhal Kanet, then at the rate of five annas only.

This *patta chugái* is still collected on each *dhár* in Bará Bangáhal at the old rates. It is not the custom in Bangáhal for the *dhár wáris* to take any fee from the other shepherds associated with him: the *patta chugái* is paid rateably by all on the number of sheep owned by each shepherd. The seven or eight *dhárs* on the south

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* The Gaddís did not ordinarily pay in cash, but in kind, at the following rate per *bowál* viz., 2½ *ser* wool, 2½ *ser* rice, 2 small goats.

side of the outer Himalaya pay no *patta chugdí*, and perhaps never did. Some Kúlu Kanets frequent *dhárs* on the range to the east of Bangáhal, somewhere between the Sarri and Gorálotna passes, but these *dhárs*, which are of inferior quality, never paid *patta chugdí*.

SECTION C.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Occupations of the people.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the Census of 1881. But the figures are perhaps the least satisfactory of all the Census statistics, for reasons explained in the Census Report: and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII, of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 97 to 105 of Table XIIA and in Table XIIB of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

Population.	Towns.	Villages.
Agricultural ..	2,945	465,122
Non-agricultural ...	21,537	241,241
Total ...	24,482	706,363

In his Census Report for 1881 the Deputy Commissioner writes:—

"Most of the inhabitants are agriculturists, and cultivate their fields themselves. This remark applies to perhaps all the tribes except members of the first three *barans* (Bráhmans, Kshatrís and Vaisyás) who despise the plough, though many of them are of course extensive landowners. The peculiar nomadic habits of the Gaddís form a remarkable exception to the rule, and an interesting illustration of the way in which the nomad is turned into an agriculturist. The Gaddís have most of them settled homes with some land attached to them, and part of the family remain at home to cultivate it, while others take the flocks in which their wealth principally consists to their 'runs' in the plains in the winter and across the snowy range to the tracts they call *Gadheran* in the summer. The low caste women are very hardworking, and in fact do all the field work except actually driving the plough. It is a picturesque sight to see them in the fields breaking the clods of earth turned up by the plough with a rude wooden mallet. It is fortunate they are strong and capable of such work, for the husbands are continually required for *begár*, and the fields would certainly suffer but for the activity of the women. The Ghirthnis are most remarkable in this respect. Children

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are also employed from the earliest age practicable, at first to watch the flocks and herds and then to drive the plough. Amongst the Gaddis I have also noticed quite young boys twisting thread as they tended their flocks."

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82, and some notice of the subject will be found in the paragraphs below which treat of trade. Among the class of artizans the *sonárs*, or goldsmiths, of Kángra are skilful workmen, and imitate with considerable dexterity the most elaborate specimens of European ornaments. They possess the art of enamelling colours on gold and silver. The carpenters are generally well acquainted with their trade. The neighbourhood of Simla gives employment to many families, and the experience they have acquired has rendered them able artificers, equal to making any article required by European habits and taste. The stone-cutters (*bátaihra*) deserve particular mention. The hills abound in a fine sandstone which is eminently adapted for building purposes; and the forts, palaces, and temples which are thickly strewed over the country are composed of this stone; and thus the *bataihras* (from *bat* stone) are to be found in every town of note throughout the hills. They are without exception the most idle and dissipated set of people in the district; they live from hand to mouth, spending in drink almost the whole of their wages, and seldom going out to work unless driven by actual distress.

In his Census Report (1881) the Deputy Commissioner writes thus:—"Up to the present time it has been customary for each family to make its own thread and take it to the village *sipis* and *julahas* to be made up into cloth, but this is becoming rapidly extinct owing to the introduction of cheap European fabrics, and owing also to the superior skill of the Hushiárpur weavers. The weavers of the district are, moreover, too heavily handicapped owing to the small quantity of cotton grown in the district. Nevertheless, among the Gaddís home-spun is in extensive demand, and the weavers of Jodhpur and Indaura have a considerable reputation for their skill and their fabrics (*barkhílohis*) are exported, and fetch a fair price in the plains."

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district:—

"The art manufactures of Kángra are few. Núrpur has for years been declining in importance as a seat of *pashmína* manufacture, which indeed would appear to be waning throughout the province. At Kángra, silver ornaments, such as finger and toe-rings, necklaces and ornaments for the brow, head and ears connected by chains, are decorated with dark blue and green enamel. The patterns sometimes include figures drawn with the Polynesian rudeness which seems to characterise all hill work, but the distribution of parts is very good, and there is a distinct and not unpleasing character in the work. It is not unlikely that at some former period Kángra produce better work than any now seen there. *Kangra ki qalm* is a phrase occasionally heard among native draughtsmen, who profess to be able to distinguish the *qalm*,—meaning touch or style in this case—of a sort of school of illumination and picture-painting that is supposed to have

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furnished at Kángra. The enamelled silver is now the only product that shows artistic skill. Tinsel-printed cloths are a speciality of the place, and they are certainly more neatly done here than at Delhi. Silver on Turkey red is the favourite form. In Kúlu, Láhaul and Spiti good warm blankets are necessities of life, and they are well made, but not for exportation. Many of the ornaments worn in these regions are interesting from their strangeness, more than for any art qualities. Large lumps of rough amber and blue and white beads of large size are strung together for necklaces. The turquoise is the favourite stone, and sometimes large ornaments, square in form, set with this gem in a pattern of chased or filigrain silver, are met with.* In one case each turquoise was carved into the semblance of a flower with silver foliage. The *perak* is an ornament which is *de rigeur* with the Tibetan women. It is a sort of queue of red cloth fastened into the back hair, and covered with turquoises sewn on its surface. It has been said that the eligibility of a marriageable girl was determined by the number and size of the turquoises on her *perak*. In addition to this queue, woollen or silk is also intertwined with the hair in a long tail. Such brass work as is wrought appears to be rude and elementary. Neatly-made tobacco pipes in iron are not uncommon, but they have a decidedly Tibetan or Chinese air. If they are made in these valleys at all, they are probably copied from Chinese pipes."

Mr. Louis Dane Assistant Commissioner, Kúlu, says that the Spiti blacksmiths are clever workmen, and that their puzzle locks are very ingenious.

Sericulture.

The following history of sericulture in Kángra has been taken from Mr. Leotard's memorandum on silk in India:—

"The example given in Gurdáspur was soon followed in the Kángra district, and a first exhibition held in May 1877 at Núrpur of this district brought 42 competitors from Kángra and 22 from other districts; the former carried off prizes amounting to Rs. 125, and the latter to Rs. 80; the quantity of cocoons produced was not reported. A second show was held at the same place on the 14th May 1878, and was attended by 70 competitors from Kángra and 65 from other districts. In this year the quality of the cocoons was far superior to those of the previous year, but were inferior to those raised in Gurdáspur, owing probably to the fact that the rearers had been longer at work in the latter district, and consequently understood their business better.

	Mds.	Srs.	Ch.	
The cocoons exhibited amounted to	30	29	4	from the Kángra district.
	2	25	12	„ other districts.
The silk brought was ...	0	3	12	from the Kángra district.
	0	4	0	„ other districts.

"For the cocoons, prizes in cash amounting to Rs. 345 were awarded to 88 of the competitors of Kángra, and Rs. 60 to 11 of those from other districts. The silk produced was so coarse and inferior that it was not considered worthy of either a prize or honourable mention. The show appears to have excited considerable interest, and the local officers attributed this to the fact that in this new industry the inhabitants of Núrpur, who had recently been reduced to straitened circumstances owing to a decline of their shawl trade, found a means of relief from their sad position. The *tahsíldárs*, *zaildárs*, and *kotwáls*, did much in the first instance to bring the people to realise the advantages of the industry, and for this purpose *khillats* were awarded to them. The

* Mr. Louis Dane says that some of these ornaments come from Chinese Tibet, and are distinctly Chinese in character, and well and artistically made.

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Deputy Commissioner was very sanguine as to success in the future, and had every hope that the industry would, in the end, afford an easy means of provision, as well as an occupation for the children and women appertaining to the poorer classes in the district. Through the medium and at the instance of Mr. Halsey, 10,000 mulberry cuttings of the China variety had been planted out in the Núrpur and Kángra *tahsils.*

"Some observations made by Mr. Halsey in a note which accompanied the report on the show of 1878 seem worthy of record. He said :—'The *pargana* of Núrpur is far better adapted by nature for the purposes of sericulture than the greater part of the Gurdáspur district. There are many tracts of land, unfit for cultivation from irregularity of feature and other causes, in which, however, the mulberry would grow ; and there is no doubt whatever in my mind that the whole of the land revenue of the *pargana* could be paid from proceeds of the cocoon crop if only the *zamindárs* could be made to see the advantages to be gained. To a *zamindár* there is no cash outlay whatever in producing cocoons ; he has his sheds already ; he has his ploughmen to do the work of bringing in the mulberry leaf, at a season of the year when they are comparatively unemployed, for it must be remembered that the cocoon of the annual silk-worm is ready about ten days before the barley harvest commences ; he has the members of his family who can tend his worms ; and finally he can have plenty of mulberry leaf without paying for it. The pursuit of silk-worm rearing is carried out by agriculturists only in other countries where it is a staple. I can only repeat here what I have said so often before, *viz.*, that to make this enterprise a success the people must take to it in a business-like way. They must rear a a small quantity of worms such as comes within their means, that is they must attend to quality and not quantity. An old woman and her son can tend the worms produced from half a *chattak* of eggs, which, if properly looked after, will produce a maund of live cocoons worth Rs. 30 to Rs. 40, quite sufficient to keep them during the remainder of the year, and this in forty days with no cash outlay whatever.

"I would urge upon those interested in the progress of this industry in the Kángra district to impress upon the people the necessity of planting the Chinese mulberry. I gave during the past winter many thousands of cuttings of this plant to all who asked me for them, and I was glad to hear from the *tahsildár* of Núrpur that most had struck ; from these last hundreds of thousands of plants can be made next year, and I shall be happy to distribute more to all who come for them next December. Government has very kindly agreed to relax their demand for land revenue up to Rs. 30 in each village on land planted with the Chinese mulberry, which, as a rule, would represent some 25 acres of land, which would be capable of producing Rs. 1,500 worth of cocoons every year—a sum far beyond the *zamindár's* most sanguine dreams. But amongst a race so unimaginative as an Indian *zamindár* some other means must be taken, and I think direct prizes will be best. I would propose that prizes be offered to those who would put under the best mulberry cultivation a piece of land not less than two *ghumaos.* I am of opinion the prizes should be few but large, sufficiently so as to make the largest and richest *zamindárs* compete for them. It is true all cannot gain the prizes, but our purpose would be gained, the mulberry plantations will be in existence, and the *zamindárs*, in order to make use of the leaf, would either take to rearing silk-worms themselves or locate others who would.' As an assistance towards this end, Mr. Halsey offered three prizes, one of Rs. 500 and

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ces of Rs. 250 each, to be given to the three best plantations within the Núrpur pargana, each of not less than two *ghumaos* in extent, of the Chinese and Philipine varieties of mulberry, the plantations to be inspected and prizes distributed in December 1880, as in the case above stated of the Gurdáspur district.

"On the 25th April 1879 another exhibition was held at Núrpur in the Kángra district; the number of competitors was 196 belonging to that district and 109 to other districts: and the weight of cocoons shown was 70½ maunds. Prizes amounting in all to Rs. 499½ were awarded to 104 of the competitors in sums ranging from Rs. 1 to Rs. 20. This exhibition showed that the encouragement had continued to be an incentive to the people to devote attention to the industry, and it certainly was attended with an increased number of competitors and a larger quantity of cocoons. Two noteworthy events occurred in the history of the district during the year 1879 as connected with the silk industry thereof: one was the death of Mr. F. Halsey; the other was the arrival of agents of the firm of Messrs. Lister & Co., of Manningham, Bradford, Yorkshire. Mr. Halsey's death had scarcely occurred when one of the agents (Mr. Keighley) struck out rapidly in the field of enterprise, and expressed readiness to take the matter of sericulture up where Mr. Halsey had left off, and on a very much larger scale. In fact he wrote to the Deputy Commissioner: 'I am quite willing to buy all cocoons I can get both in the Kángra and other districts, and I am also willing to make advances to silk-growers, and, where necessary, to build sheds for rearing and issue eggs free. I cannot say for certain whether the firm will give rewards, but I have every reason to hope that they will, as by the last mail I received a letter saying that Messrs. Lister & Co. have decided to take the matter of sericulture up where Mr. Halsey left off, and on a very much larger scale. I may hear by the next mail for certainty, and the amount they are inclined to give. Should I not, I will write recommending them strongly to do so.' Of the mulberry trees, 6,395 cuttings, apparently of the China and Philippine varieties, were planted out in 1879. Of these 2,000 died from unexplained causes, and the rest were reported to be flourishing. This extension of mulberry plantation was probably the result of Mr. Halsey's efforts."

The local exhibition has continued to be held from year to year, and much progress has been made in sericulture, since the last show mentioned by Mr. Leotard. Nurseries of the Chinese mulberry have been established, and cuttings have been freely propagated: and there has been a gradual improvement in the quantity and quality of the outturn. The District Committee are doing all they can to encourage the industry by liberal prizes.

Tea.

Introduced experimentally by State agency shortly after the annexation of the province, the cultivation of tea has now fairly taken root in the district as an important industry; and it is the more interesting because it offers the only field hitherto found in the province for the successful application of private English capital and enterprize upon a large scale. There are now 44 plantations in the district—the majority in the Kángra and Pálam valleys—but some also in Kúlu, the produce of which in 1882-83 was 900,000lbs of manufactured tea, representing, at an average selling price (upon the spot), of Rs. 0-8-0 per lb—a value of nearly £45,000.

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The following is a list of the tea plantations of the district:—

Serial No.	Name of Plantation and Owner.	Locality.	Area under tea.	Total area.	Estimated outturn in lbs.
1	Nargat, M. D. Lauder	Pálampur ...	36	36	4,500
2	Clachnacuddin and Tomnahurich, Mr. D. McBean	Pálampur ...	105	120	36,606
3	Dewal, Mr. R. Ballard, Manager ...	Pálampur ...	30	30	4,000
4	Burn Brai, Captain Caulson ...	Pálampur ...	102	102	11,177
5	Lanode and Sansal Tea Company, Limited, Mr. R. Ballard, Manager ..	Pálampur ...	247	247	50,583
6	Suláh, Punnar and Paprola, Captain Bartbet	Pálampur ...	60	70	3,278
7	Woodlands, Mr. Heenan	Baijnáth ...	60	60	9,977
8	Bandlá, Mr W. E. Thomas, Manager	Pálampur ...	380	400	36,000
9	Pálampur, Mr. Turnbull	Pálampur ...	100	100	23,500
10	Kángra Valley Tea Company, Gopálpúr, Mr. McDougall, Manager ..	Pálampur ...	313	333	74,766
11	Nigal, Dr. Quinnell, and Mr. Mac Arthy	Pálampur ...	8	8	......
12	Nassau Tea Company, Mr. R. Ballard, Manager	Pálampur ...	668	668	140,000
13	Honora Tea Estate, Kand Bari and Lanode, Dr. Calthrop	Pálampur ...	130	200	12,000
14	Mount Somerset, Mr. H. J. Barnard	Pálampur ...	120	120	21,501
15	Chachiya, Major Glascock	Pálampur ...	50	50	4,274
16	Palam, Mr. T Cooke	Pálampur ...	43	42	4,804
17	Saloh, Mr. W. H Davies	Pálampur ...	24	30	1,958
18	Suláh, Major-General Wilson ...	Pálampur ...	23	23	7,209
19	Munsimal, Colonel Hawes	Pálampur ...	60	60	14,000
20	Chandpúr, Mrs. Molony	Pálampur ...	31	31	5,500
21	Holta Tea Company, Mr. H. Compton, Manager	Pálampur ...	464	464	180,000
22	Súngal and Rámpur, Messrs Sterling and Culbard	Pálampur ...	156	300	16,500
23	Bir, Mrs. Clarke	Pálampur ...	20	25	6,500
24	Indrelta, Mr. Parker	Pálampur ...	62	82	6,560
25	Bhattú, Mr. Peachey	Pálampur ...	55	55	6,600
26	Tandá, Mr. Turner	Pálampur ...	27	30	7,300
27	Whitehaven, Mr. C. H. Dodgson ...	Dharmsálá...	115	115	22,000
28	Thárú, Mr. A. Murray	Dharmsálá...	40	90	1,560
29	Charri, Dr. Warburton	Dharmsálá...	50	275	6,150
30	Cháhpúr, Mr. Newton, Manager ...	Shápur ...	176	176	35,000
31	Kanhyárá, Colonel Younghusband ...	Dharmsálá ..	130	180	31,826
32	Sidhbari, Mr. E. Davies	Dharmsálá ..	65	105	10,500
33	Nagrota, Mr. B Clay	Kángra ...	25	25	4,000
34	Narwaná, Mr. Urmston	Dharmsálá...	50	160	7,200
35	Kabri and New California, Mr. Lennox	Pálampur ...	37	37	8,444
36	Pathiar, Mr Lennox	Pálampur ...	55	60	5,300
37	Baree Tea Company, Limited, Colonel Hawes	Pálampur ...	150	160	21,000
38	Baijnáth Tea Company, including Sumalie, Captain O. Fitzgerald, Manager	Baijnáth ...	250	250	53,000
39	Banúrie	Pálampur ...	12	14	2,000
40	Khalet, Mr. F. Kieley	Pálampur ...	54	75	10,000
41	Kúlu Tea Estate, Major Rennick ...	Kúlu ...	22	22	643
42	Kúlu Tea Estate, Mr. Theodore ...	Kúlu ...	6	6	420
43	Arámgarh, Mr. Minniken	Kúlu ...	10	22	804
44	Chiroh, Mr. H. Hughes	Dharmsálá ...	7	12	1,300
		Total ...	4,647	4,410	899,957

In 1849 Dr. Jameson, the Superintendent of the Botanical Gardens, North-West Provinces, travelled through these hills to ascertain their fitness to grow tea. His opinion was eminently favourable, and four months after he returned with a number of young plants taken up from the nurseries at Almora and the Dehra Dún. These were laid down in three Government gardens,—one at

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Kángra itself, at an elevation of about 2,500 feet; another at Nagrota, in the valley, 2,900 feet; and the third at Bhowárna, on the higher plateau of Pálam, 3,200 above the sea. The plants had suffered a good deal in the distance they had travelled during the season of the hot winds from Almora to Kángra, and the experiment was commenced under trying circumstances. At Kángra itself the plant did not thrive, partly owing to the high temperature, aggravated by the vicinity of the town, and partly on account of the scanty supply of irrigation. But in the other two gardens the tea flourished beyond even Dr. Jameson's anticipations.

The subsequent history of the introduction of tea up to 1872 is well given in a report furnished in that year by Májor Paske to Government, of which the following pages are an abridgment. The formation of these nurseries was followed by the establishment of a Government plantation, on a large scale, at Holta—a spot about six miles above the Bhowárna nursery, and at an elevation of 4,200 feet above the sea. The Holta plantation was worked with much success under many unfavourable conditions by Mr. Rogers, who remained in charge of it till Government sold it in 1866 to Major Strutt, and in 1860 the outturn of tea amounted to 29,312lbs., the teas realizing by public auction an average of Re. 1 per lb., and by private sale, an average of Re. 1-11-0 per lb. In 1859 and 1860, the success of the Government plantation led to the introduction of private enterprise and capital. But the operations of European settlers were retarded by the difficulties experienced in obtaining land at that time. In January 1860 an officer* was deputed by the Government to facilitate the transfer of waste land by negotiating between the *zamíndárs* and intending purchasers. He was employed on this special duty for six months, and during that period effected the transfer of waste land to the extent of about 2,596 acres. The lands, which were situated in different localities throughout the valley, were all well suited for tea cultivation, and have formed the nucleus of what have since become very valuable estates. Other land was acquired by private purchase, and in 1867 there were 19 tea estates, the aggregate area of which comprised 8,708 acres, 2,635 acres being actually under cultivation. The gross aggregate produce for the season of 1868 was 241,332 lbs. of tea. There were, besides, small plantations, covering areas of from two to thirty acres, the properties of agricultural notables and of heads of villages, the aggregate area of which amounted to 351 acres, with 148 acres under cultivation. Before the close of the season of 1872 (the point to which Major Paske's report comes down), the number of plantations had increased to 28—13 owned by European and 15 by native proprietors—each estate comprising an area of more than 10 acres. The size of the largest estate was 1,190 acres, with 190 acres under tea-plants; the size of the smallest, 13 acres, with 11 acres under plants. The largest area under cultivation was 470 acres (being 380 acres of mature, and 90 acres of immature plants) on an estate of 830 acres. In another there were 380 acres under cultivation, being 350 acres of mature, and 30 acres of immature plants. In addition to these 28 estates, there were 29 small

* Major Paske.

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plantations, each covering from 1 to 19 acres, and in the aggregate comprising a total area of 681 acres, with 145 acres under mature and 267 under immature plants. The entire acreage of all the estates in the district amounted to 7,732 acres, with 3,292 acres under plant, 1,949 acres mature, and 1343 acres immature plants, and 4,152 acres, or a little in excess of half the entire acreage, not yet planted. Comparing the results of 1868 and 1872, it appears that the actual extent of cultivation had increased from 2,635 acres under tea-plant at the close of 1868 to 3,292 acres, or an increase of 657 acres under plant at the close of 1872. But the total area of all the estates and plantations had apparently fallen from 8,708 acres in 1868 to 7,732 acres in 1872. The decrease, however, was apparent only, and due to over-estimation in 1868. The areas have now been correctly ascertained during the revision of the Settlement. In like manner it is not improbable that the area under plant may have been over-estimated in some of the approximate returns of 1868, and that the actual increase in the extent of cultivation is greater than shown above.

The total yield of all estates and plantations in the season 1872 was returned as 428,655lbs. Of the black teas, the predominating kinds were Pekoe 71,370lbs., and Pekoe Souchong 52,600lbs.; of the green teas, Hyson 41,804lbs., Young Hyson 16,784lbs., and the remainder coarser tea. The average yield per acre on the total area of 3,292 acres under plant Major Paske gives as 130lbs., which he believes may be accepted as an approximate estimate of the highest yield as yet reached on a well-managed estate in the Kángra district.* Comparing the aggregate produce of the two seasons, it has been shown that the total yield of 1868 was 241,332lbs. against 428,655lbs. in 1872, showing an increase to 187,323lbs.

"This increase," writes Major Paske, "may be attributed not alone to the increased area under cultivation, but in some measure to an improved system of cultivation, the result of experience gained, and also to the gradual maturing of plants. It may appear matter for surprise, and perhaps disappointment, that the extent of land taken up for tea cultivation should not apparently have increased during the last four years. The fact is, the old rage for large estates and rapid extension of cultivation has passed away. Experience has shown that small areas highly cultivated are alike the most economical in management and the most profitable in result. The gradual increase of yield on a limited acreage has been found to be of more importance, and a more desirable end to secure than the rapid extension of cultivation. All are now in accord and agree in opinion on these points. One planter, Captain Harrison of Bandla, has given an interesting description of a new method of culture called the system of intermediate planting, by which vacancies are filled up and the lines of tea-plants converted into continuous hedgerows. This system is said to have many advantages, not the least of which is that it nearly doubles the yield from the same acreage. Again, Captain Fitzgerald, of Baijnáth, has shown that on a small plot on his estate, by high cultivation and a better method of picking and pruning, he has brought the yield on that plot up to 600lbs. per acre. These facts point to the advantage of small and full areas."

* The largest yield per acre on any plantation was 298 lbs.; the smallest 31 lbs.

Having given the statistics here quoted, Major Paske proceeds to show how far the Kángra valley possesses the advantage of climate, soil, and other conditions considered essential in the success of tea culture. "As regards climate, a hot, damp climate, with a rainfall of not less than 100 inches per annum, is shown to be required for teas, and this climate the Kángra valley possesses for at least seven months in the year, at elevations from 2,500 feet to 4,500 or 5,000 feet above the sea ; nor within these elevations is the cold so severe during the remaining months of the year as in any way to injure or retard the growth of the tea-plants. The lowest elevation at which an estate is situated is 2,437 feet, and the highest elevation of any estate 5,500 feet. There is, however, only one estate at so high an elevation, the next highest is at 4,500 feet, and the generality of the estates are at elevations between 3,000 and 4,000 feet. Hot winds are not known in the Kángra valley, and between the months of March and October there is considerable moist heat, accompanied by a rainfall of, on the average, 110 inches in the year at Pálampur. The great Dháola Dhár or snowy range of Chamba, on the slopes of which, or in the valley below, the tea estates are situated, besides apparently arresting the passage of clouds and causing them to exhaust their rain more copiously in the valley below, provides great facilities for irrigation in the numerous mountain streams and torrents fed from perennial snows. In the matter of soil—while no artifical arrangements can alter the conditions of the climate, soil can be in a measure created, and, at any rate, considerably improved. With the little superficial knowledge I possess on the subject of tea culture, I do not profess to know which is the best soil for teas. While some say that a rich, greasy loam, and others a light sandy loam, is the best soil, I observe that there are considerable varieties of soil on which tea has been planted in this district, and in all of these it has succeeded more or less,—the measure of success of course depending much upon the extent of labour and pains and skill in cultivation. Connected with the question of soil comes the subject of manure. All the planters are well aware of the advantages of manure in increasing the yield of plants, and all avail themselves to some extent of the facilities they may possess for manuring. I am disposed to think, however, that on the whole planters might make greater efforts to increase their supplies of manure.

"The supply of labour, a very important condition of success in tea culture, is happily very abundant on all the plantations in the valley. One planter observes in his report that more labour offers itself than he can avail himself of,—and his is one of the largest estates in the valley. If this is not equally the case on other estates, certainly nowhere is there any difficulty. During my long residence in the district I have never heard a complaint of scarcity of labour. Coolies, as a rule, receive wages at the rate of Rs. 4 and Rs. 4-8 per mensem ; the services of young lads and women are also secured during the picking season at Rs. 2 and Rs. 3 per mensem. As a rule, the labourers reside in their own homes in the hamlets, in close proximity to the plantation on which they may be employed. In some instances coolies live on the estates in neatly arranged huts. That the relations between the employers and the employed on tea estates in Kángra are most satisfactory, I have had abundant proof. I frequently ride alone through different plantations, and never hear a word of complaint, though the people generally are not slow to address me where any grievance does appear to exist. The labourers' generally are very well treated ; they receive their wages regularly, and in time of sickness are supplied with medicines, and are shown consideration in the matter of leave. The only sickness that, as a rule, prevails on any of the estates is the prevalence of fever on those estates that lie in close proximity to rice cultivation ; on these a low,

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weakening, but not dangerous fever prevails during the months of August and September. The best proof of the harmony that exists between the planters and their *employés* is in the fact that our courts are so free from any litigation between the parties.

"Reasonable facilities exist for the transport of teas exported from the district. Camels and carts, though rather scarce, are procurable at most seasons, and on these teas for export and for the European market are conveyed to the plains, the nearest railway station being Jalandhar, a distance of about 110 miles from the centre of the plantations. Native traders, who generally purchase the coarser teas, black and green, make their purchases at the factories, and bring their own carriage—usually mules, ponies, and coolies; and these teas, as a rule, not being packed in lead and wooden cases, but in coarse bags, those descriptions of carriage are found suitable."

There are four markets available for the sale of Kángra teas: the home or London market, the local European market, the local native market, the Central Asian market. There is also the prospect of another market for Indian teas in Russia. At the time this report was written the Kángra teas were but little known in the London market; they were received in small quantities, and these small supplies appeared all the less from being scattered among different brokers and agents. Of the local and Central Asian markets Major Paske writes:—

"The value of Indian teas in the local European market is so fully established that these teas are consumed almost universally. China teas are seldom met with—certainly not in the Upper Provinces. The Punjáb being the Frontier Province of India will always be garrisoned by a large force of European troops. Then the Punjáb hill stations provide for the residence of numerous European families. Again, the extension of railways and the development of trade will secure the steady increase of the European population in the Province. Thus the Kángra planters will always have the benefit of an extending and improving local European market. The demand for teas in this market will increase in proportion as facilities are afforded for the consumption of these teas through the Commissariat Department. In like manner the local native market is improving, and is capable of great expansion. The use of tea as a beverage is spreading among all classes of natives, and the demand for the cheap and coarser teas is becoming practically limited only by the extent of the supply. The existence and extension of this market is of considerable advantage to the planters. In the operation of all tea factories there will always be produced a good proportion of coarse teas and of fannings. It is a great object to get these cleared off, and the sale of these is facilitated by the custom prevalent among the native merchants of purchasing them at the factories, and carrying off the supplies in coarse cloth bags without the trouble or cost of packing in lead or wooden cases. Amritsar is the great mart for the supply of teas, alike for the native markets throughout Upper India and for the Central Asian market. Native merchants from Amritsar and one or two from Núrpur also are very regular in visiting all the plantations in the valley at certain seasons of the year, and in purchasing very large supplies of the coarser black teas and of green teas, the latter for the Central Asian market. It is not uncommon for these merchants to anticipate the production of the classes of teas they require, and to offer to purchase, at fixed rates, all that may be manufactured in the ensuing season. The Central Asian market, which is of great and increasing importance, is fed

by the operations of the native merchants who supply the native markets generally. In my experience I do not recollect having seen any Kábul merchants or traders from the Western Provinces of Central Asia dealing with planters direct. I am told, however, that one Bokhára merchant did visit the valley this year (1872), and one or two merchants came up from Shikárpur in Sindh. The traders from Eastern Turkistán, that is the Yárkandis, adhere too closely to the custom barter to make it possible for them to deal direct on any extensive scale with the Kángra planters. It is, as a rule, the Amritsar merchants who secure all the teas that go from the Kángra valley to the countries of Central Asia. Amritsar is most favourably situated in regard to its export trade with countries to the north. It commands every route alike, that *viâ* Jammu and Kashmír to Ladákh and the Eastern Provinces of Central Asia as well as the route *viâ* Peshawar through Kábul to the great marts of Herát, Khiva, Bokhára, Samarkand. It also commands the Indus valley route. Its exports supply the Sindh merchants who trade *viâ* the Bolán Pass with Kohát and Herát; and Indian teas are carried from Amritsar to Karáchi to meet the vast trade of Biluchistán and of ports in the Persian Gulf. The universal custom of tea-drinking that prevails among all classes of inhabitants in countries north of British India and in the provinces of Central Asia, creates an increasing demand for Indian teas, and the Kángra valley planters are in the best position to meet this demand. But the advance of Russia southward in Asia may possibly, in the future, have an injurious effect upon the trade in Indian teas in Central Asia. Russia does and will make great efforts to encourage and maintain the line of her overland tea trade from China *viâ* the border entrepot Kiachta. It is her object to secure the importation of China teas by this route into all the provinces that come under her sway in Central Asia. Two or three years ago, rumours were spread that large supplies of green teas exported from India to Bokhára had been tampered with, were adulterated and poisoned, the result being that these teas were refused sale in Bokhára, and the tea merchants half ruined. The teas in question were really Chinese teas, and the rumour which was without foundation was attributed to the influence of Russia. Again, it is known that in view to the increased exportation of the products of her own looms Russia has greatly interfered with the importation of British piece-goods from India into Bokhára and adjacent provinces. In like manner it is to be apprehended that she may interfere with the importation of Indian teas by prohibiting their passage over the Oxus, or by the imposition of a prohibitive duty."

After detailing the hopes and fears entertained as to the possibility of developing a market in Russia proper, Major Paske thus sums up the prospects of the trade :—

"Having had good opportunities of watching the progress of tea culture from the first introduction of private enterprise in the Kángra valley, I entertain a decided opinion that the future prospects of the planters appear very satisfactory and encouraging. I have shown that the climate of the valley and of adjacent tracts at elevations from 2,500 feet to 5,000 above the level of the sea, is extremely well adapted for tea; that suitable soils abound; that labour, everywhere plentiful, is in some localities almost superabundant; that there are moderate facilities for manuring, and that from close proximity to some of the principal markets the means of transport are easy. With all these advantages, the rest is in the hands of the planters themselves, and the measure of success they may attain must depend upon their own exertions, and upon the knowledge and experience managers of plantations may acquire of tea cultivation and manufac-

Chapter IV, C. Occupations, Industries, and Commerce. Tea.

ture. In his essay on the cultivation and manufacture of tea in India,* Lieutenant-Colonel E. Money gives his opinion that Kángra is not the place for a man to make money by tea, and in his statement of the comparative advantages of the different tea districts, he places Kángra rather low in the scale of suitable localities. In 1860, when I was engaged in effecting the transfer of waste lands to settlers in this district, Lieutenant-Colonel Money visited Kángra and made a short march with me through the valley. To the best of my recollection that officer abandoned the idea of settling here, not on account of any then foreseen disadvantages, but because he could not at once secure land, and would not wait the result of the then approaching auction sale of Government land. I am not aware that Colonel Money has again visited this district; if he has not, I venture to think that his remarks, which tend rather to depreciate the advantages of the Kángra valley for tea cultivation, may have been made at hazard and are hardly well founded. I offer an opinion without bias (the only interests I have in the matter of tea culture being in the discharge of my duty as a public officer) when I state that, as the result of considerable experience and close observation, I believe that the future prospects of tea cultivation and manufacture in the Kángra valley, in regard to pecuniary results, are as promising as in any other parts of India; nor do I think that Kángra has been ranked sufficiently high in its advantages of climate, labour, and soil. Also in the matter of transport, it is true that Kángra is very distant from the sea-board, but even here there are great facilities for transport—a good cart road runs from the centre of the plantations to Jalandhar—a distance of 100 miles, and from thence there is an unbroken line of railway transport to the sea ports of Calcutta and Bombay. In regard to the more local markets, close proximity gives the Kángra valley almost the command of these. It is true, also, that some of the plantations only in this district have as yet paid dividends, and those dividends not high; but private enterprise in tea culture has been introduced into the Kángra valley at a comparatively recent period. The first tea gardens were commenced in 1860, and it is said that a tea plant is not in full bearing under eight years, so it was not till 1868 that there existed, on private plantations, what may be called really mature plants. In the Calcutta share market, the Kángra Valley Tea Company—the only concern in the valley as yet quoted on the share list—stands at ten per cent. premium on its paid-up shares, with a last dividend of 7 per cent.† That estate was only commenced twelve years ago. Our planters, too, have had to rectify many of their mistakes, and to learn the lesson gained only by experience. At starting, capital was in many instances sunk prematurely in employing large establishments, and in the erection of factories and buildings, before there was either work for the employés or tea leaves to manufacture: also, at starting, too much was thought of bringing large areas under cultivation, thereby involving increased expenditure, and the essential of success—the securing the maximum of yield of tea out of a limited area of cultivation—was overlooked. But all this is changed now; our planters have learnt their lesson, are profiting by the experience of the past, are striving to secure large yields from highly cultivated plants on a limited area. The Kángra planter, who in former years may have prided himself on the rapid extension of the area of cultivation, regardless of the real waste in gaps and vacancies, now thinks more of the importance of well covering a limited area and securing the largest possible yield from each plant. And, lastly

* The prize essay, 1872.

† This in 1872. In April 1875, the "Kángra Valley Tea Company" was quoted as paying 8 per cent, and the Holta Tea Company, 10 per cent., the shares in the latter being at Rs. 11 to 12 premium.

with reference to Lieutenant-Colonel Money's remarks, I would observe that even if the Kángra plantations did in the future give smaller dividends than are secured elsewhere, though I do not admit the hypothesis, even then there are counterbalancing advantages. Tea plantations to be successful, must be under European supervision and management, and a European engaged in the occupation of tea culture requires a healthy climate for himself as well as a suitable climate for tea plants. Colonel Money remarks that a good tea climate is not a healthy one; that may be the rule in fever-stricken tracts of Assam, in the Terai of Darjeeling, and elsewhere in the provinces of Bengal. But I think Kángra forms an exception to this rule. Kángra, as Colonel Money remarks, has a charming climate, and if in the fall of the year fever does prevail to some extent in lower localities, owing to close proximity to extensive tracts of rice cultivation, a two hour's easy ride will bring the planters to an elevation above the range of fever and malaria; and in seeking temporary change, a march of two or three weeks takes him into the midst of some of the most striking and magnificent mountain scenery in the world."

The Deputy Commissioner says that the tea industry has made material progress within the last ten years. The figures furnished elsewhere will show that the area under cultivation has been considerably increased, both in European and Native plantations, and the amount of the tea turned out for the market has been steadily rising. Some of the larger European plantations have introduced machinery for the purposes of manufacture, which has had the effect of diminishing the cost of manufacture and of dispensing to an appreciable extent with hand labour. The *zamíndárs* have taken largely to tea planting in the Kángra and Pálampur *ilákas*, but their outturn is chiefly of green tea, for which they always find a ready market.

Course and nature of trade.

There are no statistics available for the general trade of the district. The exports and imports of food-grains have already been noticed at page 161. The district is rich in agricultural produce, and not entirely without manufactures. Its mineral resources remain undeveloped; but iron is produced even now slightly in excess of the local demand, allowing a small surplus for exportation. (See *ante*, Chap. I, pp. 19-22.) Slates quarried near Dharmsála are the only important item of trade under this head. (See *ante*, Chap. I, p. 22.)

Of manufactures, *pashmína* cloth and shawls are exported from Núrpur and Triloknáth. Coarse woollen cloth (*pattu*) and blankets, woven by the Gaddí herdsmen and in many towns and villages, find a ready sale in the towns of the plains to which they are exported. Soap is manufactured, both for local use and for exportation, in the towns of Hamírpur, Dehra and Nádaun; jewellery and hardware at Sujánpur, Tíra. Enamelling in blue on a gold or silver ground (*minakári*) is practised at Kángra.

Under the heading of agricultural produce, the staple articles of external trade are tea, rice, sugar, potatoes, spices, and drugs (including opium). The manufacture of and trade in tea is specially treated above. With regard to rice, see *ante*, pages 156,157. It is largely exported to Jalandhar, Amritsar, Lahore, Siálkot, Multán, Ráwal Pindi, and other towns. The usual mode of conveyance is by camels,

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Course and nature of trade.

mules, or bullocks, which have brought up loads from the plains. No other grains is exported. Sugar (see *ante*, page 158) is exported from the Kángra and Nádaun *tahsíls* to the neighbouring state of Mandi. In other parts of the district the supply is scarcely sufficient to meet the local demand. The molasses of the hills are sweeter and more consistent than the produce of the sugarcane of the plains. Potatoes (see *ante*, page 159) are exported in large quantities to Jalandhar and other European stations. The greater portion, however, of the crop is retained for home consumption. Spices of many kinds are produced, and are exported to the plains. (See the list of products of the district at pages 152, 153). Opium is the produce exclusively of the Kúlu *pargana*, but passes for the most part through the hands of merchants resident in Kángra proper.

From the wilder parts of the district, besides the *pattu* and the blankets already mentioned, wool and *ghí* are largely exported, the trade passing for the most part through the towns of Pálampur, Núrpur, Kángra, and Jawála Mukhi. Honey and bees-wax are also exported in large quantities to the plains.

The return trade with the plains centres for the most part in Jalandhar and Hushiárpur. Hence are imported grain, cotton, tobacco, and European piece-goods. Salt comes from Mandi; *charras* and *pashm* wool (through Sultánpur in Kúlu) from Ladákh and Yárkand. *Pashm* is also imported from Amritsar. Borax is imported, both for local use and for re-exportation, from Ladákh and Yárkand.

The principal centres of internal trade are Kángra, Pálampur, Sujánpur, Tíra, Jawála Mukhi, Núrpur, Gangthá, Dharmsála, and Narwána. At all these places are permanent markets, in which the normal trade of the district is transacted. Much business is also done at the annual fairs at Kángra and Jawála Mukhi. In addition to these fairs, which are purely religious in their origin, a commercial fair of some importance is now held annually at Pálampur.

Pálampur fair.

The fair at this place was established by the Government in 1868 with a view to fostering the trade with Central Asia. The first year (1868) there were 19 Yárkandis present, bringing with them silk, *charras*, *pashm*, carpets, and ponies for sale. The fair was held annually till 1879 when it had dwindled to a merely local gathering and was then abolished.

Foreign trade.

Kángra is one of the districts in which foreign trade is registered, and the following note on the subject has been compiled from recent returns. A clerk is stationed at Sultánpur in the Kúlu valley for the registration of foreign trade with Ladákh and Yárkand *viá* Ladákh. In 1882-83 the value of the registered imports was Rs. 4,98,817 and of the exports Rs. 3,12,915. The most important imports are ponies, borax, *charras*, raw silk, wool, and for the last year or two rough sapphires from the newly discovered mine on the road to Zanskar. The chief exports are cotton piece goods, indigo, skins, opium, metals, manufactured silk, sugar, and tea; *korans* too occasionally appear among the exports. The only important trade route is over the Bará Lácha and Rohtang passes; but some of the sapphires imported have found their way from Zanskar across the Shikto-La to Láhaul and some up the valley of the Chandra Bhága of Triloknáth from Padar; and a small trade in salt and borax is carried on by the Spiti people with

Chhumurthi and the neighbouring tracts of Tibet over the Parang-La and other passes, and a small portion of the imported goods finds its way down to Kúlu.

SECTION D.—PRICES, WEIGHTS & MEASURES, AND COMMUNICATIONS.

Prices, wages, rent-rates, interest.

Table No. XXVI gives the retail *bázár* prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII, and rent-rates in Table No. XXI; but both sets of figures are probably of doubtful value.

The figures of Table No. XXXII give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. Coolies employed in the carriage of goods, or road making, building, &c., who ten years ago received never more than two annas per day, can now earn from 2½ to 3 annas, or sometimes as much as 3½ annas. Skilled labour commands from 6 to 8 annas per day. Labourers employed in the tea plantations receive as a rule a monthly pay of Rs. 4.

Period.	Sale.	Mortgage.
1868-69 to 1873-74	24·7	13·9
1874-75 to 1877-78	28·3	23·9
1878-79 to 1881-82	50·0	27·15

Weights and Measures.

Mr. Barnes gives the local land measure as follows:—

1 *kán* (linear)		=	4⅝ yards.
1 square *kán*	= 1 *mandla*	=	22¼ square yards.
20 *mandlas*	= 1 *kanál*	=	450 „ „
8 *kanáls*	= 1 *ghumáo*	=	3,600 „ „

The *kán*=52 *chappas* or fists, the *chappa* being the initial unit of the table.

In measuring distance, the local standard is a *karoh* =1¼ mile The Settlement measurements are recorded in *ghumaos*.

The local measure for grain is a *topa*=3 standard maunds. In other respects there is no divergence from the measures in ordinary use in the plains.

Communications.

The figures in the margin show the communications of the district as returned in Quinquennial Table No. I of the Administration Report for 1878-79, while Table No. XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area taken up by Government for communications within the district.

Communications.	Miles.
Metalled roads ...	...
Unmetalled roads ...	1,482

Rivers.

The Biás is the principal river, and receives almost the entire drainage of these hills. It rises in the snowy mountains of Kúlu from the top of the Rohtáng pass which divides Kúlu and Láhaul, and after traversing Kúlu and the native principality of Mandi, enters upon Kángra proper at Sanghol or the eastern frontier. From this point it pursues a south-westerly course, and piercing the Jawála Mukhi range of hills, descends upon the longitudinal valleys of Nádaun. Here the Jaswán chain obstructs

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Rivers.

its further passage to the south, and the stream trends to the north-west in a direction parallel to the strike of the hills. At Mírthal ghât beyond Hájipur (in the Hoshiárpur district) the hills subside, and the river, sweeping round their base, flows in an uninterrupted line towards the plains. The direct distance from Sanghol to Mírthal is about 70 miles, and the meandering line of the river about 140 miles. From Sanghol to Rái in *pargana* Núrpur, the river generally maintains one channel. Below this point it divides into three branches, and shortly after passing Mírthal is again reunited into one stream. The elevation of the bed of the Biás at Sanghol is 1,920 feet, and at Mírthal about 1,000 feet, which gives an average fall of seven feet to every mile of river course. Although the current is broken by frequent rapids, there are ferries along the whole line where boats ply with safety all the year round. The highest place on the river where a boat is used is at Mandi Naggar, the head-quarters of the Mandi State, 2,557 feet above the sea: the next point is Sanghol, where Kángra proper begins. From Sanghol to Mírthal there are 7 ferries, chiefly opposite large towns or on high roads. The points and the distances between them are specified below following the downward course of the river.

River	Ferries.	Distance in miles	Remarks.
Biás ...	Sujánpur	......	Ferry.
	Nádaun	12	Do.
	Chambá	8	Do.
	Gopípur Dehrá ...	6	Boat bridge from 20th October to 30th May.
	Sibá Dádá	8	Ferry.
	Rái Riáli	9	Do.
	Bhogarwán Surarwán	6	Do.

At Sujánpur and some of the minor ferries communication by boat is suspended during the height of the rains owing to the dangerous velocity of the current and the rocky character of the channel. During July and August the floods are at their height; and the river is at the lowest during the winter months of December, January and February.

Post Offices and Telegraphs.

There are Head Post Offices at Dharmsála and Pálampur, and Sub-Post Offices at all the towns and principal villages, with Money Order Offices and Savings Banks attached to each. An Imperial Telegraph connects Dharmsála and Pálampur with Amritsar.

Roads.

The table on the next page shows the principal roads of the district together with the halting places on them, and the conveniences for travellers to be found at each. Routes in Kúlu are described in Part II; while the principal passes of the district are noticed below. Communications on the road from Pathánkot to Dharmsála are slightly interrupted in the rains by the swelling of the Chakki torrent, which is unbridged, and which crosses the road between Pathánkot and Núrpur, about 6 miles below the latter. There is an unmetalled road between Pír Nigáha on the Hoshiárpur boundary

and Sirkhad on the borders of the Mandi territory, a distance of 41 miles. It extends through Mandi and across the Dulchí Pass to Bájaura in Kúlu, and connects the route of the trade in the north with the main trade route of the province, which it joins in the south at Phagwára on the line of the Sindh, Punjáb and Delhi Railway. The road, which was completed in 1883, has an easy gradient, and is perfectly suited for the conveyance of traffic on mules and camels, and of passengers on *ekkas*. No rest-houses or *sarâis* have yet been constructed along it. There are also lines of unmetalled roads running between Dharmsála and Hamírpur 57 miles: this road passes on *viá* Bilâspur to Simla, and between Dharmsála and Kúlu, 80 miles; this latter goes through the Mandí territory. The *dák* bungalows are completely furnished and provided with servants; the district and police rest-houses have furniture only:—

ROUTE I.—FROM DHARMSALA TO GURDASPUR.

By Núrpur to Pathankot.

Names of Stages.	REMARKS.
Sháhpur. 13 miles. Cross several streams.	A village. Post Office and encamping-ground; supplies and water procurable; country hilly, road *viá* Ghurkhani passable for carts. Kángra lies at a distance of 13 miles from here. A small police rest-house.
Kotla. 9¼ miles. Cross the Dehr river, which is bridged, and several streams.	A village. Post office, police station, *dák* bungalow, *sarai* and encamping-ground; country hilly; road passable for carts; a road leads from this to Triloknáth about 2¼ miles, once an important town. A small police rest-house
Núrpur. 14 miles. Cross eight streams.	A town; the head-quarters of a *tahsil*; *dák* bungalow, post office, police station, *sarai* and encamping-ground; country hilly; road passable for carts; supplies plentiful; water scarce and bad. The river Chakkí, which is fordable, except after heavy rain, lies 6 miles below it.

ROUTE II.—FROM DHARMSALA TO HOSHIARPUR.

By Gopipur Dehrá and Bharwáin.

Names of Stages.	REMARKS.
Kángra (Bhawan). 11 miles. Cross the Chetru river by a bridge.	A large town, situated 150 feet above the *Bángangá*; the head-quarters of a *tahsíl*. *Dák* bungalow, *sarai*, encamping-ground, post office, and police station; supplies plentiful; water abundant; country hilly; road passable for carts. The fort lies at a distance of a mile from the *bázár*, (Bhawan).
Ránitál. 12 miles. Cross the Bángangá river by a bridge.	A *bázár*, *sarai*, encamping-ground, and police station; supplies procurable; water good, and abundant: road unmetalled but fair. A small police rest-house.
Gopipur Dehrá. 13 miles. Cross the Biás river by a bridge of boats in the dry season, and by a ferry in the rains; also cross 3 streams.	A village; the head-quarters of a *tahsíl*, with a large *bázár*, *dák* bungalow, *sarai*, encamping-ground, post office, and police station; supplies procurable; water abundant; road unmetalled but fair. The Biás river lies just below it.

ROUTE III.—FROM DHARMSALA TO SIMLA.

By Sultanpur, in the Kúlu territory, and *Kumarsain.*

Names of Stages.	REMARKS.
Dádh. 8½ miles. Cross the Bángangá river by a bridge; also 5 streams.	A small village on the right bank of a torrent; *dák* bungalow, *sarai* and an encamping-ground; water plentiful; country hilly; road pretty passable; supplies and coolies procurable after due notice.
Pálampur. 9 miles. Cross the Bángangá river by a bridge; also 3 streams.	A beautiful valley, the nucleus of the tea-planters, situated at an elevation of 4,400 feet, bounded on the north by high mountains covered with snow, and studded with tea gardens. *Tahsíl*, police station, post office, *dák* bungalow, *sarai* and encamping-ground; water abundant; supplies and coolies procurable. Pass the Holta and Nasáu tea gardens about a mile from this, and thence through Piprota crossing the Binowán river by a wooden bridge to Baijnáth. From Pálampur a cart road leads to Jálandhar *viâ* Kángra and Amritsar.
Baijnáth. 9¼ miles. Cross the Binowán river by a bridge; also 3 streams.	A valley on the right bank of this river; partially cultivated, famous for its old temples; *dák* bungalow, *sarai*, encamping-ground, and post office; water plentiful; supplies and coolies procurable after due notice.
*Dhelu.** 10¼ miles.	A *dák* bungalow, *sarai* and encamping-ground; road very good; water plentiful; supplies and coolies procurable after due notice.
*Jatingri.** 11 miles. Cross the Ul river by a bridge.	A small village; *sarai* and encamping-ground, on the crest of a hill on which the *dák* bungalow is built; water scarce and distant; supplies and coolies procurable.
*Badwána.** 12¾ miles.	A village; *sarai*, *dák* bungalow and encamping-ground; water plentiful; supplies and coolies procurable. Cross Bubu pass from Jatingri.
Karaun. 10 miles	Village; *dák* bungalow, *sarai* and encamping-ground;- water plentiful; road good; supplies and coolies procurable.
Sultánpur. 8 miles. Cross the Biás river by a bridge; also one stream.	A town with *tahsíl*, police station, *dák* bungalow, *sarai* and encamping-ground; water plentiful; supplies and coolies procurable; road very good, running along the valley of the Biás.

For continuation, see Kúlu routes, Part II.

ROUTE IV.—FROM DHARMSALA TO SIMLA.

By Hamirpur and Kumárhatti.

Names of Stages.	REMARKS.
Kángra (Bhawan). 11 miles. Cross the Chetru river by a bridge.	For remarks see Route II.
Ránitál. 12 miles. Cross the Bángangá river by a bridge.	Ditto ditto.

* In Mandi territory.

ROUTE IV.—FROM DHARMSALA TO SIMLA.—(*Continued.*)

By Hamírpur and Kumárhatti.

Names of Stages.	REMARKS.
Jawála Mukhi 11½ miles. Cross the Biás by a ferry; also 7 streams.	A small town, at which is the shrine of a goddess (*Devi*), after whom it is termed, one of the most famous temples of pilgrimage in Upper India, situated in an elevated nook of the Chang mountains. *Sarai*, encamping-ground, police station, and post office, road fair; supplies and water plentiful.
Nádaun. 6½ miles.	A small town, on the left bank of the Biás; encamping-ground; road unmetalled but fair, water abundant; supplies procurable.
Hamírpur. 14½ miles. Cross 4 streams.	A town, the head-quarters of a *tahsíl*; *sarai*, encamping-ground and police station; water plentiful; supplies procurable; road good. Rest house also.
Mahr-ki-hattí. 9¾ miles.	A village in the Biláspur State; only an encamping ground; road pretty passable; supplies rather scarce.
Kumárhatti. 12 miles.	Lies in the Simla district; everything procurable.

Passes.

The following description of the passes over the three great mountain chains of the Kángra district is taken from Mr. Lyall's Settlement Report. Further information on the Kúlu routes will be found in Part II (Chap. IV, Section D).

I.—PASSES OF THE OUTER HIMALAYA, OR DHAOLA DHAR.

1.—*Between Kángra proper and Chamba, in order from the North-West.*

Between Boh and Lánodh the outer Himalaya or Dháola Dhár divides Kángra proper from Chamba, and is crossed by the following recognized passes:—

Name of Pass.	REMARKS.
Bowár	... Between Boh, in Kángra, and Basú, in Chamba, low and easy.
Bálen	... Between Dárení and Peur, easy.
Gájeo *alias* Bag kí joth, or Bhím Sutárí	... Between Kanirí and Kotí; one place in the road somewhat difficult and dangerous.
Indrár ...	... Between Dharmsála and Chinotá. Early in the year the frozen snow near the top is rather steep, otherwise easy.
Kúndlí kí joth	... Between Kaniárah and Chinotá. This pass is said to have been one of the easiest, and much used in old times by foraging bands from either side of the pass; hence the Rájas of Chamba, some generations ago, made it penal to use it, and the Gaddís still understand that its use is prohibited.
Toral ...	... Between Narwána and Chinotá. A high pass not practicable till towards the autumn; only used by a few shepherds.
Tálang	... From the head of the Baner river, between Narwána or Jiya and Traitá. Very high, but not difficult.

Singhár	... From Kandi to Dewál. Rather high and difficult.
Satnálo	... From Bandlá to Bárá Bánso. Rather high and difficult.
Wárú	... From sources of the Awá, in Bandlá, to Bárá Bánso. Easy.
Súreh	... From Lánodh to Bárá Bánso; low and easy.

Of the eleven passes, one, *i.e.*, the Bowár, can be crossed by unladen mules or hill cattle; the others are only practicable for men or sheep and goats. All, except the Torál pass, which is used only by shepherds, are crossed in the spring or autumn by the Gaddi families, who make a practice of spending the winter in the Kángra valley. The highest, *viz.*, the Tálang, must have an elevation not far short of 16,000 feet and the lowest of little less than 13,000 feet.

2.—*Between Bará and Chhotá Bangáhal.*

From Lánodh to the point on the border of Kúlu where it makes a sudden bend southwards, the outer Himalaya divides Bará Bangáhal from Chhotá Bangáhal, and is crossed by the following passes:—

Thamsár	... Very high, but incline on both sides gradual, cattle cross in the early summer when the snow is still deep.
Gaurí, *alias* Makorí	... High but easy.
Makorí ...	... Ditto.

All these three passes must exceed 15,000 feet in height. They are used by the Kanets of Bangáhal and by the shepherds who graze their flocks in Bangáhal in the summer. They are closed for six or seven months in the year by the snow.

3.—*Between Chhotá Bangáhal and Kúlu.*

Between Chhotá Bangáhal and Kúlu the outer Himalaya is crossed by two passes:—

Gorá lotnú	... From Bizling in Kothí Sowár, to Kakrí, in Kothí Horang. Rarely used except by shepherds, and very difficult until the snow is well melted, about 15,000 feet elevation.
Sárí ...	... From Milán, in Kothí Sowár, to Sumálang, in Kothí Mángarh. Open from early in May. An easy pass, about 14,000 feet elevation.

In former days, when Bangáhal formed part of the Kúlu principality, communication between Kúlu and Kángra was mostly carried on by the Sárí pass; the constant feud between Mandi and Kúlu obstructed the lower roads.

4.—*Between Mandi and Kúlu.*

Between Mandi and Kúlu the outer Himalaya is a comparatively low range wooded up to its summit, and passable at all points except where it runs into bare rock and precipice. The only passes which deserve to be mentioned are the Búbú and the Bajaurá or Dulahi passes, which have an elevation of about ten thousand and seven thousand feet respectively. The old high road from Kángra to Kúlu crosses the latter, and a new camel road from Mandi and Phagwara now crosses the Dulahi pass and is open all the year round.

II.—Passes in the Jalauri Range in Seoraj.

The Jalauri pass.—Crossed by the road from Simla to Sultánpur; 10,500 feet.

The Basloh pass.—Crossed by the road from Plách to Nirmand about 10,400 feet.

III.—Pass on the Bara Bangahal Ridge.

The Bará Bangáhal ridge, which divides Kúlu from Bará Bangáhal, can be crossed late in the year, near the head of Phijrám river, above Kothí Kakri in Kothí Horaug. It is a high pass over 17,000 feet in height, but not especially difficult in other respects. Until Mr. Lyall had occasion to use it, to avoid a great detour in marching from Bará Bangáhal to Kúlu, it is said to have been unexplored, except by a certain Gaddí shepherd. *Kálí Hín*, or black ice, a name taken from a sheep-run on the Bangáhal side, is the name for the pass which suggested itself to the people who accompanied Mr. Lyall.

IV.—Passes in the mid-Himalaya.

1.—*Between Chamba and Láhaul.*

The mid-Himalaya chain, which divides Láhaul and Spiti from Chamba, Bará Bangáhal, Kúlu, and Kanáwar, is crossed by the following passes :—

Kuktí ...	... Between Jobrang Kothí, in Láhaul, and Kuktí in Bharmaur of Chamba, about 16,000 feet elevation ; rather steep near the summit, and the glaciers on both sides cut up with crevasses, but otherwise not difficult.

2.—*Between Láhaul and Bará Bangáhal.*

Asá or Asákh, called in the maps the Bará Bangáhal pass.	Between Kothí Ghúsá, in Láhaul and Bará Bangáhal. A difficult pass, seldom used ; probably about 17,000 feet elevation. Very steep ; frozen snow on the Láhaul side.
Nílgáhar	... Between the ravine of that name which divides Kothís Ghondlá and Ghantál in Láhaul and Bará Bangáhal. Has hardly ever been used, but is said not to be more difficult than No. 2.
Rohtang	... Between Koksár, in Láhaul, and Palchán, in Kothí Manáli, of Kúlu. A made high road runs over this pass, and is practicable for laden mules and ponies ; only 13,000 feet elevation.
Hamtá	... Between Hamtá, in Kothí Jagatsúkh, of Kúlu, and Chatrú, a camping-ground opposite Púraná Koksár on the Chandra in Láhaul. Easy, except at the summit, where incline steep, but even there a *ghúnt* can scramble over with some difficulty, probably under 15,000 feet elevation.

3.—*In the Mánirang Range, between Spiti and Kanáwar in Basáhir.*

Rúpí ...	... Between Rúpí, in *iláka* Pandrá Bis, of Kanáwar and Pín Kothí, in Spiti. About 17,000 feet elevation. Very steep ; bad road on Basáhir side below the highest halting place. The men of Pín barter salt, borax, &c., for iron with the Basáhiris at the upper halting place, which is a small plain.
Bhábeh	... Between the Bhábeh valley, in Kanáwar, and Pín Kothí, in Spiti. An easy pass, practicable for unladen *ghúnts*, and used by traders. About 17,000 feet elevation.

Lipí ...	... Between Lipí, in Kanáwar, and Pín Kothí, in Spiti. About 18,000 feet elevation. Said to be easy, but not used for more than a hundred years, as use prohibited by the Rájas to prevent forays (*see* Gerard).
Mánírang	... Between Máni, in Spiti, and Sangnám, in Kanáwar, according to Gerard; 18,612 feet elevation. Much snow ; road bad on Kanáwar side in some places.

4—In the Kanzám Range, between Spiti and Láhaul.

The Kanzám	... An easy pass, of some 15,000 feet. It leads into the valley of the Chandra, and is closed for some months in the winter by snow.

Of these ten passes the only important one, as a highway or trade road, is the Rohtang. This is a remarkably low dip in a very high range ; though the pass is only 13,000 feet high, the sides rise to 15 and 16,000 feet ; and within twelve miles to the right and left are peaks over 20,000 feet in height. The high road to Leh and Yárkand from Kúlu and Kángra runs over this pass.

The Hamtá pass is important, as the shortest road from Kúlu to Spiti. A certain number of Kúlu *zamíndárs* also go by this route to Spití in the autumn, and there meet the Tibetan traders, and barter. The Spiti people only come to Kúlu when they have Government business.

The Kukti pass is used by the greater number of the Gaddí shepherds from Kángra and Chamba who graze in Láhaul. A few Gaddís who trade towards Leh and Yárkand also use this pass.

Láhaul is shut off from the rest of the district by the fall of snow on the passes, from some time in November till the end of April. The Rohtang has sometimes been crossed in December, but it is dangerous, except in settled fine weather, to cross it at the end of October. In October 1863 a gang of Kúlu men were caught in the pass by the icy wind, known as the Biáná, which often precedes or accompanies a snowstorm, and seventy-two died of the cold. During the two winters 1882-83 and 1883-84 the pass was only absolutely closed in February and March.

Other accidents have happened before and since to small parties. It will be seen that there is no known path over the mid-Himalaya between the Hamtá and Rúpi passes, which must be about 75 miles apart measuring along the ridge ; as far as appears, the only point in this long stretch which has ever been crossed, lies between the head of the Chota Shigri ravine on the Chandra, in Láhaul, and the ridge which divides the Malána valley from Manikaran, in Kúlu.

In 1883 Mr. Louis Dane sent two men to explore this route. They came out at Tos in Kothí Kaniawar and reported the route easy with the exception of one glacier.

Some years ago certain shepherds from Seoráj in Kúlu were in the habit of crossing the range here on their way to graze in Láhaul, November till late in May. It is, however, possible to get into or out of Spiti in the winter after the snow has bridged the river by a route along the bed of the Spiti river. By this road the lower part of Kanáwar and the plains of Tibet can be reached by travellers in the depth of the winter ; but they say that the road has become dangerous, if not impracticable, owing to breaking away of part of a glacier. There is no tradition even of any one having crossed direct from Kúlu to Spiti : and from the great elevation, great breadth and rugged character of the range between these countries, it is certain that

any route which could be discovered would be too difficult to be practically of use. To get to Spiti from Kúlu you either go round through Basáhir territory and over the Bhábeh, or cross by the Hamtá or Rohtang passes into the valley of the Chandra in Láhaul, and thence over the Kanzám pass into Spiti. The latter route, which is the ordinary one, involves four days marching through uninhabited wastes. Both routes are ordinarily closed by heavy snow from some time in October or beginning of November till late in May. It is, however, possible to get into or out of Spiti in the winter after the snow has bridged the river by a route along the bed of the Spiti river. By this road the lower part of Kanáwar and the plains of Tibet can be reached by travellers in the depth of the winter.

IV—Passes in the Western Himalaya.

From Láhaul and Spiti into Ladákh and Chinese Tibet.

The western Himalaya, which divides Láhaul and Spiti from Ladákh and Chinese Tibet, is crossed by the following passes.

Shinkál pass	... From Rángyo, in Láhaul to——in Zanskár of Ladákh, probably over 17,000 feet elevation.
Bará Lácha	... From Dárcha, in Láhaul, to the Rúpshú country in Ladákh : elevation to 16,500 feet according to Cunningham ; and some 250 feet less according to survey.
Tákling Lá or pass	... From Kiotú, in Spiti, to Rúpshú country in Ladákh, probably about 18,500 feet elevation.
Párang Lá or pass	... From Kibbar, in Spiti, to Rúpshú, in Ladákh, elevation 18,500 feet according to Cunningham.

There would appear to be another pass more to the east than the Párang Lá, which was used by smugglers in former days, but is now completely disused and forgotten. The very steep and rugged character of the passes noticeable in the outer Himalayas disappears in the trans-Himalayan country, where the mountains are not exposed to heavy falls of rain.

All these four passes over the western Himalaya can be crossed by laden *yaks* and ponies, and there would be no difficulty, as far as levels are concerned, in making an excellent cart-road over the Bará Lácha. In May, when the direct route over the Bará Lácha is closed, travellers to Leh often go over the Shinkál ; the crest of the latter, though higher, is very much narrower, and a push across the high ground can be made in a single march.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

Chapter V, A.

General Administration.

Executive and Judicial.

The Kángra district is under the control of the Commissioner of Jálandhar, who is assisted in the disposal of judicial work by an Additional Commissioner stationed at Jálandhar. The ordinary head-quarters staff of the district consists of a Deputy Commissioner, a Judicial Assistant and two Extra-Assistant Commissioners.

Tahsíls.	Qánúngos and Náibs.	Girdáwars	Patwáris and Assistants.
Kúlu ...	2	...	19
Kángra ...	2	8	68
Hamírpur ...	1	5	29
Dehra ...	1	4	30
Núrpur ...	1	3	36
Total ...	7	20	182

An Assistant Commissioner is posted at Kúlu in charge of that subdivision. Each *tahsíl* is in charge of a *tahsíldár* assisted by a *náib*, excepting Kúlu and Hamírpur, where there are no *náib-tahsíldárs*, and Plách and Pálampur, where separate *náibs* are stationed. The village revenue staff is shown in the margin.

There are two *munsiffs* in this district—the *munsiff* at Kángra has jurisdiction in that *tahsíl*, and the *munsiff* at Núrpur has jurisdiction in that *tahsíl* and partly in those of Dehra and Kángra. The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX.

Criminal, police and gaols.

The executive staff of the district is assisted by the Rájas of Guler, Lambágráon, Nádaun, Síbá and Kotlehr, who have magisterial powers within the limits of their respective *jágírs*. The police force is controlled by a District Superintendent. The strength of the force as given in Table No. I of the Police Report for 1882 is shown in the margin.

Class of Police	Total strength.	Distribution. Standing Guards	Protection and detection.
District (Imperial)	390	99	291
Municipal ...	11	...	11
Ferry ...	10	..	10
Total ...	411	99	312

In addition to this force, 934 village watchmen are entertained, and paid by contributions made by the villagers in cash and grain. The *thánás* or principal police jurisdictions, and the *chaukís* or police outposts, are distributed as follows: *Tahsíl Kúlu.—Thánás*—Kúlu and Plách. *Tahsíl Kángra—Thánás*—Kángra, Pálampur, Dharmsála and Sháhpur. *Chaukís*—Bhawárna and Ránítál. *Tahsíl Hamírpur.—Thánás*—Hamírpur, Sujánpur and Barsar. *Tahsíl Dehrá.—Thánás*—Dehra, Jawála Mukhi and Harípur. *Tahsíl Núrpur.—Thánás*—Núrpur, Kotla and Sarárwán. There is a cattle-pound at each

tháná and *chauki*, excepting that at Ránítál. The district lies within the Lahore Police Circle, under the control of the Deputy Inspector-General of Police at Lahore.

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The district gaol at head-quarters contains accommodation for 150 prisoners. Table No. XL gives statistics of criminal trials, Table No. XLI of police inquiries, and Table No. XLII of convicts in gaol for the last five years.

Criminal tribes.

The Bangális are the only criminal tribe (though not so proclaimed under the Act) at large in this district. There were 90 men on the register in 1883. A careful inquiry into their antecedents and present mode of life made in 1883 showed that the Bangális of Kángra have a tradition that several generations ago their ancestors came to this district from Bengal; their occupation was begging and snake-charming, and there can be no doubt that they are tribally connected with the Bangális, Sapahrás, &c., of the plains, with whom they have constant communication. They gain a living by begging, by exhibiting snakes, and by petty pilfering from houses, village lanes, and more especially from fields. They are said to be very expert and daring burglars. They live in reed huts by the way side, or in any convenient spot that takes their fancy. They never remain long in one place, and can pack up and march off on the shortest notice, carrying their huts and property on donkeys. They are extremely filthy in their habits, and hunt and eat the most repulsive of wild animals. They prostitute their women. They appear to have no fixed religion or religious ceremonies. They believe in *Lakh Dátá*, to whose shrine in village Dhaunkal near Wazírábád they make pilgrimages. They are also in the habit of propitiating the local deities. They are said to speak a kind of thieves' language understood only by themselves, but the Superintendent of Police could not extract any specimens of it from them. They have divided themselves into small camps located in various parts of the district, and, constantly wandering among the settled population of the district, are a source of great annoyance, and inflict a considerable loss in the aggregate by a regular system of petty thefts; but as the most searching inquiry has failed to prove that they are addicted to the systematic commission of non-bailable offences, it has not been found possible to bring them under the operations of the Criminal Tribes Act. They are, however, carefully watched by the police, who, assisted by the village headmen, keep a strict surveillance over their movements.

Revenue, Taxation and Registration.

The gross revenue collections of the district for the last 14 years so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII; while Tables Nos. XXIX, XXXV, XXXIV and XXXIII give further details for Land Revenue, Excise, License Tax and Stamps, respectively. Table No. XXXIIIA shows the number and situation of registration offices. The central distilleries for the manufacture of country liquor are situated at Kúlu, Pálampur, Hamírpur, Dehra, Kángra and Núrpur. The cultivation of poppy is carried on in the Kúlu sub-division under special permit, and subject to the payment of an acreage duty. Table No. XXXVI gives the income and expenditure from district funds, which are controlled by a Committee consisting of 45 members selected by the

Chapter V, A.

General Administration.

Revenue, Taxation, and Registration.

Deputy Commissioner from among the leading men of the various *tahsíls*, and of the Civil Surgeon, the Superintendent of Police, and the Civil Engineer for the time being, the *tahsíldár*, and the District Inspector of Schools as *ex-officio* members, and the Deputy Commissioner as President. Table No. XLV gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI. The income from provincial properties for the last five years is shown below:—

Source of income.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
	Rs.	Rs.	Rs.	Rs.	Rs.
Ferries with boat bridges ...	5 295	4,699	6,386	8,994	7,622
Do. without do. ...	7,805	7,070	7 900	8,680	7,984
Staging bungalows, &c. ...	1,454	1,559	1,344	1,747	2,055
Encamping-grounds	22	19	51	41	37
Cattle-pounds	2,358	2,398	2,108	2.294	2.344
Nazúl properties	360	270	289	241	257
Total ...	17,294	16,015	18,078	21,997	20,299

The ferries, bungalows and encamping-grounds have already been noticed at pages 196-199, and the cattle-pounds at page 204. The principal *nazúl* properties consist of the Naggar castle in Kúlu and two gardens of Kángra and Nagrota. The castle was the palace of the old Rájas of Kúlu, and has now been altered to suit the requirements of the Assistant Commissioner in charge of the sub-division, who resides and holds his court there. The two gardens also belonged to old *kárdárs* of Sikh times, and are now let out to fruit and market-gardeners. There are also the old fort at Núrpur, which contains a temple and a number of tanks and wells, and where the district school and post office are located; and at Kotla, which, though in a ruinous condition, encloses a large well wooded area. The remaining properties consist of old buildings, sites, ruins, plots, &c. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land revenue administration of the district is treated of.

Statistics of land revenue.

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.

Source of revenue.	1880-81	1881-82.
	Rs.	Rs.
Surplus warrant *talabanah*	263	184
Fisheries	821	......
Iron or other mines...	127	76
Revenue fines and forfeitures	367	669
Fees	9	15
Other items of miscellaneous land revenue	6	11

Table No. XXXI gives details of balances, remissions, and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XXV gives the areas upon which the present land revenue of the district is assessed. The current Settlement was sanctioned for a term of 30

years, which expired in 1879. The incidence of the fixed demand per acre as it stood in 1878-79 was Re. 1-5-3 on cultivated, Re. 1-4-3 on culturable, and Re. 0-8-1 on total area. The statistics given in the following tables throw some light upon the working of the Settlement :—Table No. XXXI.—Balances, remissions, and *takávi* advances. Table No. XXXII—Sales and mortgages of land. Tables Nos. XXXIII and XXXIIIA.—Registration.

Education.

Table No. XXXVII gives figures for the Government and aided, district, middle and primary schools of the district. The district school is at Núrpur; there are middle schools for boys at Pálampur, Kángra, Kúlu and Sujánpur, while primary schools are situated in the several *tahsíls* as follows :—Kúlu, two, Kángra, ten; Hamírpur, ten; Dehrá, six; Núrpur, seven; also female schools for girls at Sujánpur, Nádaun, Harípur and Núrpur. With the exception of the district school at Núrpur and the mission school at Kángra, all these schools are under the immediate supervision of a District Inspector of Schools. There is also an aided primary school at Kyelang in Láhaul, and a small mission school at Nerinand in outer Seoráj. The district lies within the Lahore Circle, which forms the charge of the Inspector of Schools at Lahore. Table No. XIII gives statistics of education collected at the Census of 1881; and the general state of education has already been described at pages 69, 70. There are no private or indigenous schools worthy of notice.

Núrpur district school.

The old town school at Núrpur in the Kángra district was raised to the status of a district school in 1864, and is situated in a portion of the old fort said to have been built by the Empress Núrjahán. Núrpur at that time was a flourishing town of 12,000 souls, prosperous and wealthy owing to the Kashmír shawl trade. Its progress was therefore marked up to some time after the Franco-German War. The prosperity of the town, and with it that of the school, began to decline between 1870 and 1873, during which time Núrpur was visited by epidemics of cholera and fever. Hundreds of Kashmírís left the town to seek employment elsewhere. Núrpur contains now about 5,000 inhabitants, most of whom are in poor circumstances, scarcely able to send their children to school as soon as they reach an age when they earn a living. The school suffers in consequence, but is maintained in a fairly satisfactory condition by the liberality of the municipality which contributes a small monthly sum for scholarships, and by an efficient staff of teachers, who maintain good discipline among the pupils and the few boarders residing near the school, and insure a fair intellectual progress. The school is managed by a head master, assisted by four teachers on the sanctioned and eight others on the grant-in-aid establishment. The school contains a middle department, teaching up to the middle school Anglo-vernacular standard, an upper and a lower primary department, an Urdu branch in the Daugá *bázár*, and a Hindi branch in Niázpur. The expenditure, as well as the total of pupils under instruction and the number of boys who passed the middle school examination between the years 1878 and 1883, will be seen from the table on the next page.

Chapter V, A.

General Administration.

Nurpúr district school.

Year.	Number of Pupils.				Expenditure.	Number of pupils who passed the Middle School Examination.
	Middle Department.	Upper Primary.	Lower Primary.	Total.		
					Rs.	
1878-79	72	..	193	265	2,818	4
1879-80	16	54	108	178	2,513	4
1880-81	25	41	125	191	2,963	4
1881-82	24	40	118	182	3,469	4
1882-83	25	36	158	219	2,904	6

Medical

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the district, which are under the general control of the Civil Surgeon, and in the immediate charge of the Assistant Surgeon at Kúlu, and of Native Doctors at the remaining stations. There is also a small leper asylum at Dharmsála, founded by and maintained out of charitable contributions, for the benefit of a limited number of lepers from the district, which is separately described below. The medical charge of the 1st Gorkhá Light Infantry stationed at Dharmsála is held by a European Surgeon, who is assisted by two Native Doctors at Dharmsála, and one in charge of the detachment which garrisons the fort at Kángra, where there is also a European Surgeon for the benefit of the Officer Commanding the fort.

Dharmsála leper asylum.

This leper asylum was established in 1857 in Colonel Lake's time. It is supported by a grant from provincial and district funds and by private contributions. It is situated on the south of Dharmsála, about two miles below the station, and is apart from other habitations. The building is of *pakka* masonry. There are two barracks divided into 23 rooms. Each leper occupies a room.

This accommodation is sufficient. The following figures show the working of the institution :—

Years.	Expenditure.	In-door patients.			Out-door Patients.
		Male	Female	Total.	
	Rs.				
1878	867	136	72	208	15
1879	902	146	69	215	7
1880	915	142	76	218	4
1881	781	132	84	216	4
1882	754	116	90	206	6

There are now 18 lepers in the asylum. Food, &c., is sanctioned for this number at Rs. 2 each from a provincial grant. Any expenditure beyond this amount is met from contributions. The lepers who are kept as candidates for admission as vacancies occur, are shown in the above figures as "out-door patients."

Chapter V, B.

Land and Land Revenue.

Ecclesiastical.

There is a very well built church (consecrated to St. John) at Dharmsála capable of seating some 100 persons; a Chaplain is posted here. There is also a small church at Pálampur, the nucleus of the tea planters' community, and another in the fort at Kángra, at both of which periodical services are held by the Chaplain. In addition to these, there is a small church attached to the Church Missionary Society establishment at Kángra, which is under the charge of a Missionary, and which, with the branch institution at Dharmsála, has a congregation of some 75 Native Christians.

Head-quarters of other departments.

The public buildings of the district are under the charge of the Executive Engineer, Jálandhar Provincial Division, who has also charge of the two lines of cart road from Hushiárpur to Dharmsála and from Núrpur to Baijnath. The military buildings are in charge of the Executive Engineer, Military Works, Meean Meer Division. The former is subordinate to the Superintending Engineer, 2nd Circle at Ambála, and the latter to the Superintending Engineer, Military Works, at Lahore. The telegraph line from Amritsar to Dharmsála, and on to Pálampur and the offices there, are in charge of the Telegraph Superintendent at Amritsar, and the Post Offices under the Superintendent of Post Offices, Jalandhar Division. The forests are under the control of the Deputy Conservator of the Biás Division, whose head-quarters are at Dharmsála. The Kúlu forests have been recently constituted a separate division under the charge of an Assistant Commissioner, whose head-quarters are at Naggar. The Customs (Salt) staff at Mandi is under the control of the Commissioner of Northern India Salt Revenue at Agra.

Cantonments, troops, &c.

The principal military station in the district is the cantonment of Dharmsála, situated some three miles from the civil lines or the upper station, and forming the southern extremity of the lower station. The 1st Gorkhá Light Infantry is stationed here. Five miles higher up, and on a level with the upper station, there is a convalescent depôt for European troops. The fort of Kángra, at a distance of 11 miles towards the south, is now garrisoned by a detachment of the 1st Gorkhás. The cantonments and military posts of the district belong to the Lahore Division, and the troops are under the command of the General Officer Commanding at Lahore. The total strength of the 1st Gorkhá Light Infantry, as it stood in July 1883, is shown in the margin. The figures are taken from the Quarter-Master General's distribution list for that month, and include those who are sick or absent.

Station.	Regimental and staff officers	*Noncommissioned officers and men.* Native Infantry.
Dharmsála ...	18	512

NOTE.—Exclusive of detachments.

SECTION B.—LAND AND LAND REVENUE.

Hindu and Sikh Revenue Administration.

The Administration of the Rájas.

An immense deal of information regarding the old revenue administration which had so great an influence upon the growth of rights in land and on the forms which they assumed, has already

Chapter V, B.

Land and Land Revenue.

The Administration of the Rájas.

been given in Chapter III (Section D). It will be sufficient here to sketch the system of revenue administration and assessment which prevailed first under the Rájas and afterwards under the Sikhs. It is curious how little the intrusion of the latter affected anything below the upper grades of the administration. The village system, the tenures, and even the assessments remained practically unaltered, only the administration was confused.

The *chaudhrís* are a class of agricultural officers raised by the Mughals. These functionaries are found only in those districts which were reserved as imperial demesnes. The extent of their jurisdiction seldom comprised more than eight or ten villages, and in every *talúka* there were several *chaudhrís*. The duties were chiefly fiscal. They were expected to encourage cultivation, replace absconding cultivators, and provide generally for the security of the Government revenue. They were also entrusted with police powers, and were responsible for the arrest of criminals and the prevention of crime. Their emoluments were usually 2 per cent. on the gross produce, and sometimes the Government conferred a small *jágír*. Besides this, most or all of them held small *ináms* or rent-free grants which were summarily resumed in the early years of English administration. In 1857 their grants were restored; and Mr. Lyall appointed such of the *chaudhrís* as were men of note and influence to fill offices in his system of *kotwáls* and as *káits*.

At the Regular Settlement these *chaudhrís* had lost their prestige and influence almost entirely.

"But," writes Mr. Barnes "the *chaudhris* of *talúka* Indaura, *pargana* Núrpur, another imperial appanage, are a remarkable exception. But in this case the strength of family connections has given an adventitious permanence to the title. Indaura is inhabited by a clan of Rájpúts who seceded originally from the Katoch stock. The family is divided into several branches, each with a separate chief or *chaudhri*, and among them the *chaudhri* of Indaura Khás is the acknowledged superior, or the head of the entire clan. There are thirty-two villages in the *talúka*, and these are divided among the several branches. Each *chaudhri* collects the two per cent. on the gross produce, and is charged with the fiscal superintendence of his own circle. Here the duties and emoluments have remained as originally fixed, and besides their official perquisites, the *chaudhris* have acquired a proprietary title in most of the villages. They have great influence, and are attached to the interests of order and good government. And during the rebellion, the head of the clan made himself conspicuous by his loyalty."

On this, however, Mr. Lyall remarks:—

"There is much less order or system in the actual position of the *chaudhrís* of *talúka* Indaura than might be supposed from reading Mr. Barnes' description. What their position was before the *talúka* was made over to the Rájas of Núrpur by the emperors cannot now be ascertained. The Rájas reserved the grain rents of this *talúka* and that of Khairan for the use of their own kitchen, and the *chaudhris* or headmen of the Indauria Rájpút family collected for them, and got a percentage of the gross produce as a *chaudhri's* fee. But the Sikh occupation, which lasted a long time in Núrpur, confused any system that existed. The Sikhs put cash assessments on the villages, and the leases were taken up by the old *chaudhris*, or by other Indaurias when a *chaudhri* broke down. Whoever took up the leases collected by share of the grain from the cultivators took the *chaudhri's* fee

and called himself the *chaudhri*. Mr. Barnes made these men proprietors, in whole or in part, of the villages which they had held in lease, as some of them had held their farms for a length of time, enjoying the whole profit and loss."

The office of *kotwál* is of very ancient origin, and partly from its antiquity and partly from its better adaptation to local wants, the duties and privileges continue unimpaired to this day. The *kotwál* is the agricultural chief of a circle of villages, grouped together from physical analogy, and formerly styled *kotwális*, but now called *talúkas*. The duties of a *kotwál* were not only fiscal and criminal, but also military. In case of emergency, he was required to repair at the head of all the fighting men of his *talúka* to the scene of danger. The people, if they wanted a pleader before the Government, deputed the *kotwál*. He was the spokesman on their behalf, and the umpire and arbitrator in all their quarrels. His influence was unbounded, and in a political crisis the people would watch his proceedings and submit their judgment to his. Whatever course he took, they would be sure to follow. During the insurrections, the *kotwáls* of Upper Mau and Dhár Bol joined the insurgent Rám Singh, and the defections to his standard came principally from those two *talúkas*. Where the *kotwál* stood fast, the people also remained true to their allegiance. These functionaries were remunerated in land, free of rent, and Mr. Barnes maintained their offices and their emoluments entire. The restoration of the *kotwáls* and *káits* by Mr. Lyall has been noticed in Chapter III, page 130.

We now descend to the last and most useful class of officers, the village functionaries. Other posts have been abolished or have fallen into desuetude, but the village official has endured through every form of government, Hindu or Muhammadan, Sikh or British. In the hilly tracts, where the village circuits are larger, the duties of the headman are onerous and responsible. In former times he had to keep the accounts, collect the revenue, and to look after the agricultural interests of his charge. He comes generally of an influential family, in whose hands from ages past the management of the *tappa* or circuit has resided. He can read and write the character of the hills, and is a man of intelligence and respectability above the ordinary standard. In the open country, where the village areas are small and contracted, the middleman is very little raised above the rest of the community. He is essentially one of themselves,—a simple peasant, and probably quite illiterate; his duties are comparatively light, and his authority was often superseded by *chaudhris* and other officers set above him. These functionaries were remunerated in different ways in different parts of the country. In Núrpur they possessed small patches of rent-free lands called *sásan*; in *pargana* Kángra they received presents of grain at each harvest from the Government Collector; in Nádaun and Harípur they exacted fees and perquisites from the cultivator on stated occasions, and were entitled to collect from 4 to 6 per cent. over the Government revenue. These were lawful gains, but under so lax a system the amount was greatly increased by illicit

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peculation. Mr. Lyall thus describes the old village functionaries of the district:—

"The system which seems to have been originally adopted by the Rájas was the division of the country into large villages or circuits, each of which had a numerous staff of officials appointed by the Rája and paid direct from his granary or treasury. There was a revenue agent or manager, called by various names, such as *kárdár, hákim, amín* or *pálsara*; an accountant called *káit* or *likniára*, a *kotiála* or keeper of the granary, constables, messengers, forest watchers, &c. This kind of system still prevails in Chamba and some other neighbouring Hill States. In Máhal Mori there were *mehrs* of *tappas* who seem to have been military commandants of the local militia. In Kotlehr and Jaswán, besides the officers of the *tappa*, each hamlet had its own head man, who was called the *muqaddam*. But there was no uniform system, at any rate not within times recent enough to be remembered, and no general name by which all headmen of villages were known.* Mr. Barnes introduced uniformity, and appointed *lambardárs* and *patwáris*. These *lambardárs* still regard themselves, and are regarded in their villages, rather as officers of Government than as representatives of the other proprietors. The *patwáris* appointed, unlike those of the plains, were generally landholders and leading men of the country put in their charge. *Qánúngos* were only appointed by the emperors in those *talúkas* which they seized at one time or another as imperial demesnes; though some of the Rájas seem to have employed similar agencies in other parts of the country, under the name of *wazírs* or *káits* of *talúkas*.

Modes of collecting the land rent or revenue, and peculiar forms of holdings under the Rájas.

Formerly the Rájas collected the land rent or revenue in various ways. In the unirrigated tracts the commonest way was to appraise for each harvest the actual produce, and then either to collect the Rája's share in kind, or, more commonly, to convert it into cash at rates somewhat above price current. The Rája's share was a half on good land, two-fifths, a third, or even a fourth, on inferior lands. This share was called *sat* and the other, or cultivators' share, was in some places in a rhyming way called *karat*. The *sat* was also commonly called the *hákimi hissa* or ruler's share, and though Government now takes no share of the grain, the name is still used in dealings between present proprietors and their tenants. For instance, where a proprietor and tenant cultivate a field in common, in dividing the produce a half or third will be put aside as the *sat* or the *hákimi hissa*, and the rest, *i.e.*, the *karat* divided on the number of ploughs furnished by the two parties. The rents on crops other than grain, such as sugarcane, tobacco, safflower, &c., were usually (not always) collected as in other parts of India, not by share of produce, but in cash at rates per area of crop fixed for each tract. The patches of land irrigated from small streams which are found here and there in the driest parts of the hills, paid sometimes by share of produce, sometimes in cash, at sums fixed for each field or at fixed rates per area.

This was the normal way of collecting the land rent in unirrigated tracts; but in many places, when the average value of the collections

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* One man was often headman of two or three neighbouring circuits, so also it was not unusual for a man to have no land or place of residence in the circuit of which he was headman.

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had been ascertained, and little room remained for increase, a cash *jama* or rental was assessed, which continued without change for a length of time, till in fact there were strong grounds for increasing or diminishing it. These assessments were not made *mauzawár* as in the plains, that is, the *jama* or rental was not fixed for the whole *mauza* in one sum, but for each family holding, or, in other words, for each hamlet or homestead (*gráon*, *lárh*, or *bása*). The fixed rental covered the fields in cultivation only; if a new field was added to the holding from the waste, it was assessed, and the rental to that extent increased. In *talúka* Rámgarh there prevailed at one time a peculiar kind of fixed assessment. The fields were divided into three classes, and assessed in fixed quantities of grain according to class; this grain was not actually collected, but was converted every year into cash at rates a little above price current.

In some tracts a more artificial system prevailed than that of simply assessing, at varying sums, the holding, great or small, of each family. In place thereof the fields were grouped into arbitrary divisions or allotments, presumed to be of about equal rental one with another. The names and natures of these allotments varied in different parts of the country; in Núrpur they were called *vand*, in Rájgirí, *khún*, in Jaswán and Chanaur Kohásan, *bher*. This was, no doubt, in the main only an official mode of reckoning, devised to regulate the demands for rent and service; but the system has also had a considerable effect in shaping the family holdings, which were to some extent forced to fit into the allotments, and not allowed to grow or expand naturally. The *bher* in *talúka* Jaswán and Chanaur Kohásan were of an average size of about sixty *ghumáos*. Half a *bher* was called an *adher*, a quarter a *peina*. These *talúkas* were at one time an imperial demesne, and this measure, the *bher*, is said to have been invented by Todar Mal, the great finance minister of Akbar, probably to facilitate assessments only. Each *bher* was assessed in cash at Rs. 26, and over and above this fixed cash rent a share of the grain was taken, but at lighter rates than usual. One family held a whole *bher* or more, another only a half or a quarter. The *vand* which was in use in most *talúkas* of *pargana* Núrpur, was a looser measure than the *bher*. The rents of the land were taken part in grain by share of actual produce and part in cash at fixed rates per *vand* varying from three to five rupees.

These cash dues, which were called *vangat* or *bangat*, always went into the Rája's treasury; but the grain rents were almost always assigned in *rozgáh*, that is, in lieu of military service, either to the actual landholders, who then furnished one man among them for service, or to an outsider; in the latter case the *bangat* was paid to the Rája, half by the outsider (the *rozgáhwála*) and half by the cultivators. In lieu of the grain rents of one *vand* the Rája got one soldier; or, according to another account, in some *talúkas*, half a *vand* went to an infantry soldier, and one-and-a-half to a mounted man. The grain rents of a great many *vand* in Núrpur were assigned to Bráhman families in *dharmarth*, *i.e.*, for the cause of religion. The *khún* of *talúka* Rájgirí was the same thing as the *vand* in Núrpur; but the *rozgáhwála* or assignee in Rájgirí got

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the whole rents of the *khún*, not merely the grain rents, as in the case of the *vand*. In other unirrigated tracts, when the fields were not assorted into *vand* or *khún*, a part of the rents or grain rents were assigned in lieu of military service. For instance, in Mángarh and other parts of Goler each family of Rájpút, Ráthí, or Thakar landholders held about eight *ghumáos* of land rent free, in lieu of which they had to furnish one man in times of peace and two in times of war to attend the Rája.

In Kothís Kodh and Sowár, of *talúka* Bangáhal, the Kúlu system (which will be described hereafter) of *jeolabandi*, or division of the fields into holdings known as *jeolas*, prevailed. But the name of *vand* was generally used instead of *jeola* and the *vand* does not exactly resemble the Kúlu *jeola* in its constitution.* The *gráon* or villages which make up the *kothís* are scattered here and there at long distances on the precipitous sides of the mountains. The houses of the village all stand together, and wherever they are at not too great a distance, the ground is not too steep, and other circumstances are favourable, a part of the slope of the hill is brought into cultivation. These patches of cultivation, which are made up of numerous little roughly terraced compartments, are called *sír*. Each household in the village has its *vand* and each *vand* is supposed to have an equal share in each *sír*; and, to ensure equality, the share is not taken in the shape of one field in each *sír*, but in several small plots situated in every corner of it; when a *sír*, as was often the case, was injured by a landslip, a rush of water or small avalanche of snow, it was the custom to re-divide by *phoglú*, *i.e.*, lot (cast with marked goats' droppings).

These *vands* were not, as might be presumed, ancestral shares like those on which village estates in the plains are commonly held. The people of a village are not of one stock, and have come to the village at different times. Under the Rájas these *vands* were held almost rent free, in lieu of furnishing one man per *vand* for military service, and are therefore often spoken of by the people as their *barto*. The only item paid was a small tribute of grain, which went to provision the local forts. There were several reasons for this light assessment. In the first place Bangáhal was not a hereditary possession of the Kúlu Rájas; if the people had become disaffected, the province might easily have been seized by either the Mandi or the Katoch Rájas; secondly, the lands were poor, and the villages were always liable to be harried by raids from Mandi, between which State and Kúlu there was almost perpetual war; thirdly, besides military service, the people were constantly impressed to carry loads, as the only way to get from Kúlu to Kángra, without passing through Mandi, was by the Sarrí pass into Kodh Sowár. This roundabout and difficult route was, in fact, a highway in those days. The *vands* were not divided among sons; the elder sons went out into the world, lived for a time by serving the Rája, and, in the end, were generally provided for by him by grants of other *vands*, which had

*We have probably in the *vand* of Bangáhal the primitive type of the Kúlu *jeola*; the tenure was at one time alike in both countries, and popular in origin; but in this poor and remote tract it escaped the modifications at the hands of the Rájas which

escheated to the Crown in default of male heirs and other ways, or by being allowed a share in some new Settlement in the waste. The youngest son stayed at home to succeed his father. In the time of the Chamba Rájas the Gaddís, who held land high up on the sides of the snowy range, where the crops were of little value, paid in a fashion more like a tax per head than a true land rent. Something of everything was taken, some small sums of cash, and some measures of grain, a rope, a blanket, some honey, wild herbs, &c.

Forms of holdings and modes of collection of revenue in irrigated tracts.

In the irrigated tracts peculiar measures or forms of holding prevailed. For instance, in the eastern half of the Kángra valley, that is, in *talúka* Pálam and parts of Rájgiri, the fields were grouped into *hal* or ploughs. A collection of fields, for the most part in a ring fence, was rated as one *hal*, or sometimes as two *hal*, or half a *hal*. The whole plot, or a proportionate share of it, formed the holding of one family or individual. Often one family or household owned many *hals* or shares of *hals* in different places, and in two or more *mauzas*. Again, in the western half of the valley, that is, in *talúka* Santa and Rihlú, the fields were divided into plots, rated as one or more *ghumáo*. A *hal* ought to be that amount of land which can be farmed with one plough, and a *ghumáo* is a regular measure like an acre; but in point of fact, in this valley there was little or no correspondence, either in size or value, between one *hal* and another, or one *ghumáo* and the next. In the irrigated parts of *talúka* Bangáhal the plots here called *bír* were rated at so many *dharún*. A *dharún* is a measure of seed converted into a land-measure according to the amount of seed required to sow a plot.

Each of these plots of irrigated land, whether rated in *hal*, *ghumáo*, or *dharún*, had its own separate name and separate rental or assessment,—was, in fact, in some degree a little *mahál* of itself. The assessment was in fixed measures of grain* plus some small items of cash, and was known as the *purána mul*, or old valuation. It has existed time out of mind without change, though temporary remissions were often given in bad seasons, or to induce men to settle down on deserted holdings. In the Haldún, or irrigated valley of Goler, the rice lands are divided into plots of from five to ten *ghumáos* called *kola*. Each *kola* was a *mahál* of itself, with a separate name, and held on shares by men of different families who were unconnected with regard to their holdings of *utar* or unirrigated land. The Rájas assigned some share in these *kolas* to all holders of unirrigated land who asked for it, without much or any regard to *mauza* boundaries. There were two classes of *kolas*, *viz.*, 1st, *múdi* that is, those to which there were hereditary claimants, or, in the language of the country, a *wáris* or *dáwedár*; 2nd, *wáfir*, *i.e.*, to which there were no such claimants.

* They were not measures of weight but measures of capacity, and ran as follows: 2 *chakdo*= 1 *path*; 2 *path*=1 *thimbi*; 8 *thimbi*=1 *dharún*; 6 *dharún*= 1 *topa*. In some places fifty *thimbi* went to the *topa*. In rice measure 1 *chakao* is equal to 2 *kacha sers*, and in *paddy* measure to 1½ *kacha ser*. In Bangahal the assessment bore a proportion to the quantity of seed supposed to be required; for example, say that a *bír*, or plot of an area of two *dharún* paid a rent of eight or ten *dharún* of rice; then its assessment was said to be *chaugandi* or *panchgandi*, that is four or five times the sum of the seed corn.

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These last were, down to Settlement, considered free Crown property, and were leased from year to year. The *múdi kolas* generally had a fixed cash assessment, the *wafir kolas* paid half produce into the Rája's granaries. None of these *kolas*, a few of the largest excepted, have been partitioned as yet. All the shareholders provide ploughs according to their shares or their ability. All the labour is done in common; and when the harvest is got in, after putting aside from the gross outturn enough to meet the Government revenue and other expenses, the balance is divided upon the ploughs. Often four shareholders combine to furnish one plough. Each *kola* has an officer called the *námedár*, who manages the cultivation, collects the men and ploughs; and another called the *handur*, whose duty it is to let on the water: this last office is held in turn, but the first is generally hereditary. The *námedár* gets as a perquisite the head and leg of the goat sacrificed at harvest and first ploughing.

In *talúkas* Indaura and Khairan, of *pargana* Núrpur, the only other tract in which there is much irrigation, no field assessment existed, and the revenue was collected by share of the actual produce of each harvest. Everywhere, in irrigated and unirrigated tracts the regular land rents were increased by the addition of numerous extra cesses, some of which went to officials, but most into the Rája's treasury. They differed in number and amount in each *talúka*, but were generally in the form of precentages in cash or grain. Some of the commonest were the *jinsál*, or army tax; the *paundh* or war tax; *aurúi*, or a tax to cover the cost of writing *aurú*, *i.e.*, receipts for the revenue; weighman's cess, or money-tester's cess; watchman's cess; *qánúngo's* or *mohásib's* cess,—a cess to cover the cost of conveying the Government grain collections to the State granary; *bádha* or *bodh* (meaning extra) and *lág* are names by which some of these extra cesses were known in many parts of the country. Some of them survive in dealings between *máfidárs* and proprietors, or proprietors and tenants.

Description of the *banwazírí* or miscellaneous revenue formerly collected.

In addition to the above-described regular rents and extra cesses on land, a number of miscellaneous items were collected in the villages, all of which went by the general name of *banwazírí*, or Forest Department dues. There seems to have been a separate staff for the collection of these dues under the Rájas. The Sikhs generally farmed the *banwazírí* of a whole *pargana* or of several *talúkas* to one man, who sometimes, but not always, was also the *kárdár* who had the collection of the regular land-revenue. Many items of the *banwazírí* had no direct connection with the land, and consisted of taxes paid by shop-keepers or artizans; but these classes lived on the Rája's land, got timber and fire-wood from his forests, and grazed their cows and goats on his waste. In theory his right to demand taxes from them was based more upon his position as landlord than as head of the State. The number and amounts of the items of the *banwázírí* differed greatly in different *talúkas*. As an example, we may take a list of them for one, *viz.*, Changar Balíyar :—

Description of the *banwazíri* or miscellaneous revenue formerly collected.

Article or profession assessed.	Amount of charge.	Remarks.
Gaddi shepherd's flock ...	Rs. 2 per 100 head of sheep or goats	A woollen *choga* and a he-goat was also taken from each shepherd.
Gújar herdsman's buffaloes ...	Rs 1 0 0 large buffalo ...	Oxen and cows paid no grazing tax, apparently on religious grounds (*gáikspun*). In most *talúkas* these dues were paid in *ghí*.
	" 0 8 0 small ditto ..	
Landholder's buffalo, cow ...	" 0 4 0 ...	
Juláha or weaver	" 0 12 0 per loom ...	In some *talúkas* these dues were collected not in cash, but in kind, that is, each man paid some article of his own manufacture.
Nái or barber	" 0 12 0 per house ..	
Dhobí or washerman ...	" 0 12 0 ditto ...	
Kumhár or potter ...	" 0 12 0 ditto ...	
Lohár or blacksmith ...	" 0 12 0 ditto ...	
Tarkhán or carpenter ...	" 0 12 0 ditto ...	
Darzí or tailor	" 0 12 0 ditto ...	
Chamár or tanner	" 1 0 0 or one hide ...	
Karaunk or village watchman ...	" 1 0 0	
Barhaí or sawyer	" 0 2 0 per house.	
Lahríana, or tax on garden land	" 1 0 0 ditto	
Telí or oil-man	" 0 4 0 per press.	
Water-mills on a river ...	3 maunds of flour ...	These are the rates for water-mills owned and worked by Jhíwars or Kahárs, who were professional millers; those owned by landholders who used to grind corn for their own consumption were also taxed, but at lighter rates.
Ditto on a hill torrent ...	1½ ditto ...	
Ditto on an irrigation canal	6 ditto ...	

The above list is taken from a report made out by an old official of the *talúka*, but it is probably not exhaustive, for in reports for other *talúkas* many other items are entered such as—

	Rs. A. P.
Yábú or pony	0 8 0 per head.
Shop-keeper	1 0 0 to 0-2-0 per shop.
Lilári or dyer	0 3 0 per house.
Sunár or goldsmith	0 3 0 ditto
Barhai or drummer	1 0 0 ditto
Dumna or basket-maker ...	0 3 0 ditto

Monopolies for the sale of intoxicating drugs, for distilling spirits or keeping a gambling-house, were granted for *talúkas* or single villages, and the contract money formed items of the *banwazíri* revenue; so also the right to collect and sell the fruit of certain forest trees was leased from year to year. Even fruit trees in cultivated lands were not exempt; for example, the fruit of certain valuable *harh* trees so situated was always sold to the highest bidder, and mango trees were taxed in some *talúkas*, the tax going by the name of *ambákari*. The Rájas claimed even a share of the honey from the owners of bee-hives, the best part of the timber of a tree which might be felled or blown down in a man's field, a large fish which might be caught in his weir or fish-trap, or the best hawk which might be caught in the nets spread in the forests. On the day of the Sairi

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festival (1st Besákh), which answers to our New Year's Day, the whole community of each village offered presents or nazars to the Rája, the landholders sending baskets of fruit or vegetables, the shop-keepers articles of their stores, and the artizans articles of their manufacture. The *hákim*, or headman of the village, went with a following, and presented these gifts with an offering in cash of his own. He also made presents to the *wazír* and *qánúngo*, and received presents himself from his constituents.

Sikh administration.

Under Ranjít Singh's rule, first Desa Singh Majíthia, and after him his son Lehna Singh, held charge in the capacity of *názim* or governor of the hill territory between the rivers Rávi and Satlaj. Neither of these, however, resided permanently in the district, but carried on the administration through agents (*kárdárs*) appointed in the *pargana* towns. Once a year the *názim*, or a superior agent appointed by him for the purpose, made a tour of the district, taking the accounts and hearing and redressing complaints. The *názim* was not only entrusted with the entire receipts from this territory, but he was likewise responsible for all disbursements; the fiscal, military and miscellaneous charges were all paid by his authority out of the gross income. There was no stated time for rendering these accounts to the State,—sometimes two and three years would be allowed to elapse before he was called upon to give an explanation of his stewardship. But he was obliged to be always prepared to give up his papers and to pay the balance whenever the Government might demand an adjustment. Sardár Lehna Singh enjoys a good reputation in the hills; he was a mild and lenient governor; his periodical visits were not made the pretence for oppressing and plundering the people; he maintained a friendly and generous intercourse with the deposed hill chiefs, and contributed by his conciliatory manners to alleviate their fallen position. At the same time he is held in favourable recollection by the peasantry. His assessments were moderate for a native system, and although he did not possess that force of character to keep his agents under proper control, yet he never himself oppressed, nor willingly countenanced oppression in others.

Over every *pargana* or ancient division of the country was appointed a *kárdár* who derived his appointment from the *názim*. These officers were not remunerated by any fixed scale of salary. Sometimes they undertook the farm of their several jurisdictions, guaranteeing to pay a certain annual revenue to the *názim*, and taking their chance of remuneration in the profits and opportunities for extortion which their position conferred upon them. In such a case, the *kárdár* held himself responsible for all the collections and disbursements. He was bound to realize all the revenue, to discharge the cost of all establishments, and to pay the surplus balance at the end of the year into the Governor's treasury. It is obvious that such a practice was highly detrimental to the interests of the people. They were literally made over for a given period to his mercy, and the rapacity of the *kárdár* was limited only by his discretion. This system, however, was not generally followed. It prevailed chiefly in *pargana* Harípur, where the vigorous, not to say contumacious, character of the people served as a restraint upon the license of the

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kárdár. In most cases the kárdár received a personal salary of 700 rupees or 1,000 rupees a year from the State. He was allowed also a small establishment, who were paid in the same way from the public funds. To each kárdár there was usually attached a writer or assistant and twenty or thirty sepoys. Of course the mere pay was not the only inducement to accept office. Under every native government there are certain recognized perquisites, derived entirely from the resources of the people, which are at least equivalent to the fixed emoluments; and under so lax a system the official was moderate, indeed, who did not overstep these reasonable limits. The kárdár was not generally a long incumbent. Instances have occurred, such, for example, as Boghú Sháh at Kángra, where the kárdár has held his position for fifteen or twenty years; but he was a personal favourite with Lehna Singh, and owed his protracted tenure to his Chief's support. Taking the class generally, a kárdár seldom stayed more than three years. He obtained his office probably by the payment of a large propitiatory bribe, and the same agency by which he had succeeded in ousting his predecessor was opened to others to be directed against himself. Occasionally the people would repair in formidable bodies to Lahore and obtain the removal of an obnoxious kárdár; so that, partly from the venality of the Government, and partly from the effect of their own vices, they seldom held their office long. The kárdár was a judicial as well as a fiscal officer. He was responsible for the peace and security of his jurisdiction as well as for the realization of the revenue. But of course his fiscal duties were the most important. Corrupt judgments or an inefficient police were evils which might be overlooked, even supposing they excited attention; but a kárdár in balance was an offender almost beyond the hope of pardon. His chief business, therefore, was to collect revenue, and his daily routine of duty was to provide for the proper cultivation of the land, to encourage the flagging husbandman, and to replace, if possible, the deserter. His energies were entirely directed towards extending the agricultural resources of the district, and the problem of his life was to maintain cultivation at the highest possible level, and at the same time to keep the cultivator at the lowest point of depression.

Sikh revenue system.

Under native government in the rich and highly irrigated valleys of this district the Government dues have from time immemorial been levied in kind. The produce is certain and regular, independent of the caprice of the seasons. In the Kángra valley the proportion of grain received by the State had been found through a series of years to vary so little that a fixed measure of produce both for the autumn and spring harvests was imposed upon every field, and gradually became a permanent assessment. This practice had been in vogue for ages before the Sikh conquest. It was probably devised by one of the earlier Hindú princes. Its antiquity is so remote that the people are ignorant of the author. For every field in the valley there is a fixed proportion of produce payable to Government; and so carefully and equitably was this valuation made, and so ancient are the landmarks that constitute each field, that this elaborate assessment has lasted without a single instance of failure unto the present day, being still, even under the cash assessments of the British Settlement, the standard of distribution of the revenue burden among individual culti-

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vators. The Sikhs found this system in force on their conquest of the country, and they did not subvert it. In every village of the valley there was a *kothí* or granary, where the produce was carried and stored; and as the chief staple of the valley is a fine description of rice which, Peshâwar excepted, is grown in no other locality of the Punjáb, the Government had no difficulty in disposing of the grain. Regularly every year the merchants would come up from the plains below and carry off the rice. So profitable was the trade, that the *kárdárs* themselves not unfrequently speculated on their own account, and exported the rice of the valley, bringing back, on their return, the rock salt of the Pind Dádan mines.

The system above described was confined entirely to the Kángra valley. The valley of Harípur, which also possesses the means of abundant irrigation, was usually leased out to farmers, who took their rents by division of the crops, paying a fixed annual sum in money to the Government *kárdár*. In other *talúkas*, such as Indaura and Khairan, the resident *chaudhrís* had sufficient influence to secure the lease in their own names. They also levied their dues in kind, paying a money assessment to the State. In the upland parts of the district, destitute of artificial aid and dependent for their crops upon the periodical rains, the assessment was always in money. The *kárdár* was too well aware of the vicissitudes of the seasons to place his faith on the actual results of cultivation. Every village, therefore, was assessed at a fixed money demand, which was called the *ayín*, and under ordinary circumstances was maintained unaltered for many years, until, indeed, the reclamation of new land, or the deterioration of the village resources, had made the burden unequal. It was obtained by estimating the value at prevailing rates of the gross yield of a village in a favourable year, and assuming half the amount as the Government demand.

In excess of the revenue, the *kárdár* levied an *anna* in the rupee, or six and a quarter per cent, as *kharach*, or, contingencies. This was not repaid to the village officials but appropriated partly to his own expenses and partly carried to Government credit. The representative of the village had to seek his remuneration from other sources. He either engaged for the farm of his village, and obtained in this wise a precarious profit, or else he was authorized to levy a certain percentage on the Government revenue. The collections under the Sikh system were always in advance of the harvest. The spring demand commenced in *Naurátrá*, which usually falls about the end of March. The autumn revenue was realized in September, and frequently remitted to the *názim* by the *Dasera* festival, or end of October. The money was advanced, on the security of the coming crop, by capitalists who could dictate their own terms; and thus the people were deprived of the legitimate fruits of their industry. Remissions were occasionally given under the authority of Lehna Singh. During the later days of the Sikh sovereignty these remissions frequently recurred, and were an absolute surrender of the revenue, and not merely suspensions to be subsequently realized.

Such was the outline of the Sikh system of revenue as followed in the hills. As a general rule, the demand was calcu-

Sikh revenue system.

lated at the rate of half the gross produce, and this proportion was frequently exceeded by the imposition of other cesses. The burdens of the people were as heavy as they could bear. The utmost limits of toleration had been attained. A native Collector however, is too discreet to ruin his tenants. He knows that indiscriminate severity is sure to entail eventual loss. At the same time he will proceed to any length short of actual destruction. He will take all he can without endangering the security of the future. His policy is to leave nothing but a bare subsistence to the cultivator of the soil, and with this principle as his rule of practice all his assessments are moulded. By gradual experience the capabilities of every village were ascertained, and the demand became stationary at the highest sum that could be paid without positive deterioration. The Sikh assessment was generally equal. The exceptions were those in which personal interest had counterbalanced the cupidity of the *kárdár*, and in the hills, which were inhabited by a foreign race possessing no sympathy with the Sikhs, such instances of exemption were rare. The burden, as a rule, was borne by all alike, heavy indeed according to just and liberal principles, but still impartially distributed.

British Settlement.

Summary Settlement.

On the cession of these hills in March 1846 A.D., a Summary Settlement for three years was effected by Mr. John Lawrence, the Commissioner of the Jalandhar Doáb. Sardár Lehna Singh, the *názim* of the territory, alarmed at the commotions which were agitating his country, had retreated before the campaign to Benares. His brother, Ranjodh Singh, the Commander at Alíwál, governed in his place, and delivered his fiscal papers, shewing the detail of villages and the annual assessment fixed upon each, to the Commissionor. On this rent-roll, revised and checked by local information, the Summary Settlement was completed. Four *parganas*, Kángra, Harípur, Nádaun and Kúlu, were settled by the Commissioner in person. The fifth, Núrpur, was made over to Lieutenant Lake, Assistant Commissioner in charge of the district. The whole of the details occupied less than a month, and during this period some hundred miles of country were traversed. The district was distributed into compact fiscal jurisdictions, qualified officers appointed to the charge, the revised rent-roll prepared, and all arrangements completed before the commencement of the official year, the 1st May 1846-47.

As a general rule, the Summary Settlement was assessed at a reduction of ten per cent. on the Sikh revenue. All anomalous cesses and official perquisites were swept away, and the demand consolidated into a definite sum, for which engagements were taken from the village representatives for a period of three years. The people were summarily relieved of a number of miscellaneous imposts which under the former system enhanced their burdens and subjected them to constant molestation. On the other hand, we introduced our own system, and charged the cost to the village communities. We appointed village office-bearers for management and account, and fixed the emoluments of the *lambardár* at five per cent

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and the wages of the *patwári* at two and half per cent. on the Government *jama*; we established also a Road Fund, and levied one per cent. additional for this purpose; so that, although we cleared away the irregular and undefined cesses of our predecessors, we substituted instead a series of charges which amounted nearly to nine per cent. in excess of the Government dues.

Kángra.

In *pargana* Kángra the rents had always been taken in kind. Every field was assessed, and had been for centuries, at a fixed value in corn. The people had never paid in money, and their feelings from long prescription and usage were entirely in favour of grain payments. They had never been accustomed to dispose of their produce or to convert it into money, and yet our system eschewed collections in kind and required that the revenue should be liquidated in cash. In this *pargana,* therefore, the Summary Settlement was not only a revision of the assessment, but an entire reversal of ancient and time-honoured customs. The grain payments were commuted at easy rates into money, and the people, after a little persuasion, were brought to accede to the innovation. Mr. Barnes writes "this measure, effected by the Commissioner, was attended with the most complete success. The Settlement itself was the fairest and best in the district, and the people are so well satisfied with the change that they would gladly pay a higher revenue than revert to their old usage. Money assessment has left them masters within their own village areas. They may cultivate whatever crops they please. It has taught them habits of self-management and economy, and has converted them from ignorant serfs of the soil into an intelligent and thrifty peasantry. They appreciate the discretion with which they are now entrusted, and are stimulated by the prospects which industry holds out to them".

Núrpur.

The *pargana* of Núrpur was settled by Lieutenant Lake, and the demand was not reduced in the same ratio as in the other *parganas.* In assuming the executive charge of the district he soon became aware of this fact, and, to lighten the burden he suspended the five per cent. allowance, which constituted elsewhere the official fees of the village representatives. For two years this Settlement was realized not without complaints, but without arrears; at the end of that time the second campaign commenced, insurrections arose in the hills, especially in Núrpur, the harvest failed, and both fiscal and political reasons combined to reduce the Settlement. Accordingly, with the sanction of the Commissioner, confirmed by Sir Frederick Currie, the Chief Commissioner at Lahore, the *jama* of Núrpur was lowered to the extent of Rs. 20,000 and fixed at the aggregate of Rs. 1,76,890, which it bore at the time of the revised Settlement under Regulation IX of 1833.

Haripur and Nádaun.

The Summary Settlement of *parganas* Harípur and Nádaun call for no special remark. The revenue was fairly but rather heavily assessed. For a short period, and as the first Settlement, the demand was placed at a very judicious standard. Too great remissions would have embarrassed future proceedings, and it was safe policy to keep the revenue rather above than below the just proportion, for there were no data for elaborate calculations, and the revised Settlement

Kúlu.

which was immediately to follow would adjust and moderate all inequalities.

The *pargana* of Kúlu was a mountainous tract entirely distinct from the rest of the district. The people and products belonged almost to different species. This country was the most recent conquest of the Sikhs. The inhabitants were not yet reconciled to the rule of their invaders, and the vestiges of war and rapine were still visible in the ruined homesteads and deserted fields of the peasantry, when the usurpers were themselves deposed to make way for their British conquerors. The upper part of the canton, which constitutes the valley of the Biás near its source, was settled by Mr. John Lawrence, the Commissioner of the Jalandhar Doáb. The lower portion, bordering on the Satlaj, was settled by the Honorable J. Erskine. It was in this part of the *pargana* that the population displayed the greatest opposition to Sikh supremacy, and it was here accordingly that the marks of desolation were most recent and numerous. The *jama* was made progressive in order to suit the impoverished condition of the country, and the maximum was reached in three years, the term of the Settlement. The detail in the margin will show the demand fixed on each *pargana* at this Summary Settlement. Mr. Barnes thus discusses the nature of this assessment:—

Results of the Summary Settlement.

	Rs.	
Pargana Kángra ...	2,27,870	
" Nádaun ...	1,77,657	
" Haripur ...	92,172	
" Núrpur ...	1,42,400	Rs. Total, 1,76,890
Miscellaneous villages of Núrpur transferred to Gurdáspur.	34,489	
Pargana Kúlu ...	52,562	
Total ...	7,27,151	

"Although an abatement of 10 per cent. on the Sikh rent-roll was allowed at the Summary Settlement, an experience of four years as district officer assured me that this demand on the unirrigated tracts was still too high. Crops dependent on the periodical rains are so fluctuating and irregular, that a money assessment fixed for a series of years must needs be light to compensate for the vicissitudes of the seasons. The Sikh revenue was calculated on a moiety of the gross produce, and a reduction of 10 per cent. upon the Government demand would still leave the respective shares in the relative proportion of forty-five to fifty-five. I am fully aware that this was not the only benefit which the Summary Settlement introduced. I do not forget that the people have obtained an entire immunity from many vexatious imposts. The weight of taxation has been further lightened by extended cultivation, by the distribution of the Government revenue over a wider area, by freedom from official extortion, and by the introduction and culture of better articles of produce. All these circumstances combined have tended certainly to improve the condition of the cultivator. It is not easy, nor perhaps practicable, to calculate to what extent these causes have operated, but I have no doubt they have added from 15 to 20 per cent. to each man's income, so that the Government revenue, instead of being nearly a half, probably does not exceed one-third of the present assets of the cultivator.

"Allowing to these considerations their full importance, I still believe there is not sufficient vitality in the Summary Settlement to carry it successfully over a long series of years. The cultivator's profits are not so

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Results of the Summary Settlement.

large that he can pay from his own resources the losses incidental to a bad harvest. The occurrence of a calamitous year would compel the Government, as it has already done, to grant remissions, and the public revenue would thus come to fluctuate with the vicissitudes of the seasons. A constant struggle would be kept up between the Government and the people, tending to demoralize the community, to encourage frauds and false representations, and to overwhelm the Collectors' establishments with the labour of examining applications for relief. Moreover, we should bear in mind that under the Government of our predecessors there were adventitious circumstances, now no longer existing, which assisted the people to meet their public obligations. A large proportion of the hill population, especially from Núrpur and Harípur, were employed in the ranks of the Sikh army, for which service their quiet orderly behaviour, fidelity to their employers, and courage in the field, particularly recommended them. They were held in such estimation that no establishment, public or private, was considered to be properly furnished in which they were not included. The money that these men remitted to their families supplied funds to meet extraordinary difficulties, to replace agricultural stock, and to liquidate the Government revenue, which, under other circumstances, must have fallen into arrears. This source of income has now been withdrawn. The Sikh establishments have been scattered to the winds, and those very men who, under former Governments were the mainstay of the district, are now sitting idle at home, enhancing the burthens and contributing nothing to the general store. In Núrpur and Harípur there are thousands of men (I write from positive information) out of employ, born and bred to military service, unpractised in and undisposed to any other occupation. However good as soldiers, they are worthless as agriculturists, and instead of being an element of strength, they present an argument for moderating the revenue so as to suit their helpless condition.

"But the best proof of all that the Summary Settlement was too high to last, is the fact that during the years 1847-48 and 1848-49 I was obliged to grant remissions. In those two years the hills were visited by a severe and long continued drought, scarcity prevailed over all the unirrigated portion of the district, the cattle died for want of fodder and water, and for three successive harvests not a crop was saved in the poor uplands of Núrpur and Nádaun. Those parts suffered most which were nearest to the plains, while the interior districts, from their neighbourhood to the higher mountains, obtained an additional supply of rain. The people were reduced to great distress, and in this emergency I applied for and received the sanction of the Commissioner to suspend such portions of the revenue as the circumstances of the people might require. Accordingly I went about investigating personally the condition and resources of each *talúka*; and the result was that I allowed suspensions, and the Government so far acquiesced in the propriety of these measures as to authorize the absolute remission of all the balances."

Regular Settlement, A. D. 1848—52.

Under these circumstances a Regular Settlement was set on foot under Mr. Barnes, the Deputy Commissioner, in 1848; and his admirable report on the operations was submitted in 1852. The term of Settlement was originally fixed at 20 years; but was subsequently extended to 30 years, to expire in 1879. It is therefore this Settlement the assessments of which are still current; though, as will presently be explained, the record of rights has been revised in the meantime. The assessment made by Mr. Barnes has worked

admirably. He thus describes his action, and the grounds upon which it was based :—

Assessment on irrigated tracts.

"In the irrigated *pargana* of Kángra and the upper portion of Kúlu, where the crops are certain and regular and the Summary Settlement had been easily collected, I gave no reductions. The village *jamas* were adjusted and brought to assimilate to a general standard, but the demand was not lowered. Indeed, there is a slight increase in the present assessment, and so also in the irrigated villages of Harípur, such as *talúkas* Nagrota and Narhánah : and in the irrigated valleys of Núrpur, such as Indaura, Khairan and Súrajpur, the reduction is almost nominal. In these cases I had no misgivings for the future. The supply of water was drawn from perennial sources, and conducted from the hills over the surface of the country. The data for assessment were precise and positive ; there was no deduction to be made for prospective casualties. Six years had passed since the cession, and no accident had occurred to retard the prosperity of the villages ; on the contrary, I had seen them, when the inhabitants of the unirrigated tracts were rendered destitute by drought, increasing in resources, and paying their revenue with promptness and facility. Under these circumstances there was no necessity to lighten their burdens. I had practical proof that their assessment was moderate.

"At the same time I abstained from making any increase, I remembered that the times, though unfavourable to the general prospects of the district, were propitious to the irrigated tracts. The scarcity and drought which devastated the uplands doubled the profits of the inhabitants of the valleys. Their produce was constant and undiminished, and realized twice the price. I did not forget that irrigated lands have also their cycles of adversity, although the fluctuations are neither so frequent nor run to such dangerous extremes. The seasonable rains that would gladden the uplands and cover them with corn would naturally tend to lower prices and diminish the value of their highly assessed produce. Ever since the cession the prices of grain had ranged remarkably high. A return for the ten years previous to our occupancy proved to me the vicissitudes to which the market was subject, and I could not disregard the warnings they suggested. The rates of assessment were certainly not low, and on these grounds I determined to maintain them. The details of course required to be adjusted and equalized, but the totals I resolved to keep as nearly as possible unaltered.

Assessment on unirrigated tracts.

"The results of my experience, extending over the period of four years, established in my mind the truths of these two propositions :—*First*, that the Settlement on the richly irrigated valleys was equitable and might be maintained ; and, *secondly*, that the assessment on the uplands was too high and must be reduced. After careful deliberation I assumed that a reduction of 12 per cent. on the unirrigated tracts was necessary. This amount of relief would place the revenue upon a sound and substantial basis, the Government demand would be regularly and carefully paid, and the people would be enabled to meet without difficulty the fluctuations inseparable from the cultivation of the soil.

Kángra.

"In the *pargana* of Kángra are comprised six subordinate *talúkas*. Five of these are situated in the valley which lies at the foot of the great Chamba range. These *talúkas* command extensive means of irrigation, the soil and population also are nearly identical, but owing to variations of climate and relative distance from the plains, they exhibit different rates of assessment. Although constituent parts of one valley, they are placed geographically one above the other in successive tiers, beginning with Bihlú, the most westerly and the most depressed in point of elevation, and ending

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Kángra.

with Bangáhal, a remote *talúka* on the Mandi frontier. Rihlú and Kángra are nearly alike, both in position and in the vicinity of markets. Pálam and Rájgirí are elevated about seven hundred feet, and to the traders who come from the Punjáb to take away the staple produce of rice are less accessible than the lower portions of the valley. Again, Bangáhal is situated on a platform raised about a thousand feet above the level of Pálam. The climate of Rihlú and Kángra is almost tropical. Besides rice, which is common to the whole valley, the people grow sugarcane, tobacco, turmeric, and other valuable articles of commerce. In Pálam and Rájgirí the greater elevation makes the temperature more moderate. The rice and sugar are equally famous as the produce of Rihlú or Kángra ; but the greater difficulty of access necessitates a reduction in the prices to attract traders over the additional distance, so the land bears a lighter assessment in order to compensate for the depreciated value of the produce. The climate of Bangáhal does not admit of the cultivation of sugar and other analogous crops ; the rice also is of a coarser description. Moreover, the position of the *talúka* is secluded, and in parts very rugged and mountainous. These causes will sufficiently account for the great disparity of rates between these different *talúkas.*

"The same reasons affect the assessment of the constituent villages of each *talúka* ; for the surface of the country is not a uniform level ; the valley slopes gradually from the base of the Chamba range towards the river Biás ; the upper villages, though belonging to the same *talúka*, are perhaps a thousand feet higher than the villages at the other extremity. This difference of elevation induces great variations of climate. The corn in the lower portion of the valley is yellow and ready for the sickle while the crops underneath the hills and not ten miles distant are quite green and immature. The temperature of the lower villages allows of the cultivation of the sugarcane and the finest qualities of rice ; the estates at the head of the valley are limited to wheat, barley and the inferior sorts of rice. In the adaptation of climate to agricultural development the lower villages possess a decided advantage. They are also more accessible and nearer to the markets of the district. On the other hand, the villages nearest the hills are most contiguous to the supplies of water for the purposes of irrigation ; they take their wants first, and are always certain of whatever quantity they require. The lower villages must wait in expectation ;—frequently they cannot command the water when there is the greatest demand for it ; the supply is always more precarious and more limited than in the villages situated above them. All these considerations of climate, accessibility and relative means of irrigation, have a palpable influence in determining the rates of assessment, and will account for the wide extremes between which the village *jamás* fluctuate.

"In a district where so many causes unknown to Settlement experience operated to derange ordinary calculations, the past payments for a series of years obviously afford the most practical and trustworthy data for future assessment. In the Kángra valley there were great facilities for compiling such a record ; the payments of every village had been made in grain, at rates which had prevailed from the earliest times ; the grain had been stored by Government at the village granary *kothí*, and sold wholesale to Punjáb traders. The only process necessary was to convert the receipts into money according to the current prices of the year. A schedule of the prices for the sixteen years preceding the Settlement was obtained from the principal market town of each *talúka* and the average collections of each village were at once computed.

"The following table will show the amount of the Summary Settlement in each *talúka*, the average collections of the past sixteen years, and my proposed Settlement :—

Talúkas.	Summary Settlement.	Sixteen years' collection.	Proposed Settlements.
	Rs.	Rs.	Rs.
Riblú	42,202	46,582	44,471
Kángra	65,485	63,653	64,191
Pálam	82,187	88,416	85,527

"It will be observed that, though my estimates show an increase, they are still below the average collections. I believe the *jamas* are very moderate. The people accepted them readily.

"For the other *talúkas* of the valley, Upla Rájgírí and Bangáhal, I was not able to obtain a trustworthy table of previous payments. The circumstances of Rájgírí so closely resemble Pálam that the rates applied in one *talúka* were equally adapted for the other. The past and proposed assessments for these two *talúkas* are herewith annexed. There has been little or no alteration made. Bargiráon is the only unirrigated *talúka* attached to this *pargana*, and, in conformity with the principles that guided my assessment of unirrigated lands, has received a considerable reduction. It was formerly held in *jágír* by Ajít Singh, one of the Sindánwala Singh Sardárs, and the demand had been raised by his rapacity. It is a poor district, entirely dependent upon the season. The former *jamá* was Rs. 12,954. The proposed assessment is Rs. 10,635.

	Past.	*Proposed.*
	Rs.	Rs
Upla Rájgírí ...	19,697	19,335
Bangáhal ...	5,309	5,352

Nádaun.

"The *pargana* of Nádaun is utterly deficient in the means of irrigation. It consists of low hills, unrelieved by any open country and contains seven *talúkas*. The entire cultivated area amounts to 121,547 acres, of which only 2,355 acres, or less than two per cent., are irrigated. In this *pargana*, which comprises upwards of nine hundred square miles, there are only three towns—Jawála Mukhi, Nádaun and Sujánpur-Tíra. The two last scarcely deserve the appellation, being only large-sized villages. The population is entirely agrarian, and, except in these towns, there are few non-productive classes to create a demand for agricultural stock; consequently grain is excessively cheap. In times of drought the deficiency of water is a serious embarrassment, and in times of plenty there is the greatest difficulty in disposing of the produce. The people are poor, and the Summary Settlement pressed heavily upon their resources. In some parts, for instance in Chauki Kotlehr, considerable balances accrued. This *talúka* was nearest to the plains. The soil is thin, lying upon a substratum of sandstone. The people had always complained of the severity of the Summary Settlement. Other *talúkas*, such as Máhal Morí, a recent escheat owing to the rebellion of Rája Parmod Chand in 1848-49, were assessed at rates which did not require much modification. Considering, however, the want of irrigation and the absence of markets, I determined to allow a full reduction

	Past.	*Proposed.*
	Rs.	Rs.
Nádaun ...	40,794	33,386
Changar Balyár ...	39,103	33,098
Chauki Kotlehr ...	27,505	22,165
Tíra	11,965	10,833
Rájgírí Tíkla ...	14,420	13,234
Máhal Morí ...	32,789	33,157
Jaswan ...	11,081	9,316
Total	1,77,657	1,55.589

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Haripur.

in this *pargana* of twelve per cent. In the margin above is the detail of the *talúkas*, with their past and present assessments.

"The *pargana* of Harípur, unlike Nádaun, is a mixture of valleys and alternating ranges. It borders on the river Biás, and includes a fine alluvial plain known as the Hal Dún. The rest of the *pargana* consists of hills with narrow intervening valleys. It is more accessible than Nádaun. There is a large proportion of non-agricultural inhabitants, and 9,461 acres, or twenty-one per cent., are irrigated. The whole of this area, however, is not watered from perennial sources. In some of the *talúkas* the streams are liable to dry up in seasons of scarce rain, and thus the supply fails when the need is most imperative. Notwithstanding these advantages, the *pargana* of Harípur was considerably over-assessed. The Sikh revenue derived from this district was higher in proportion than any other part of the hills. The population is military, and was largely employed in the Sikh armies. The local *kárdárs* took advantage of this circumstance to raise the village demands, which the fruits of Sikh service only afforded the means to pay. Again, a system of farming which gave rise to much speculation prevailed in this *pargana*. The villages near the town were the subject of keen competition, and the *jamas* were driven in consequence far above the legitimate standard. The *pargana* formerly abounded with pine forests which adorned the hill sides, and the vicinity of the Biás made these forests valuable. The farmers of the villages had the right of felling the wood within their respective boundaries, and this cause also contributed to enhance the value of the leases. The Summary Settlement gave a large reduction, and restored the management of the villages to the hands of the resident communities; but the assessment was felt to be heavy, and in the drought of 1847-48 and 1848-49 I was obliged to grant considerable remissions. The few forests remaining were reserved to Government, and the people could not avail themselves of this source of revenue. In this *pargana* also I considered the amount of relief should not be less than twelve per cent. The irrigated villages received little or no reduction—their condition was prosperous, and the revenue was paid without difficulty. But in the upland tracts, where irrigation was entirely wanting, and the villages were full of disbanded soldiers, I reduced the demand to the full measure brought out by my rates. I give in the margin a list of the *talúkas*, showing the *jama* of the Summary Settlement and my proposed revision.

	Summary Settlement.	*Proposed Settlement.*
Mángar ...	16,465	13,815
Dhanietah ...	10,629	8,614
Rámgarh ...	10,115	8,018
Harípur Khás ...	7,694	5,235
Naránah ...	15,513	14,453*
Nagrota ...	13,682	13,200*
Chanor ...	3,827	3,776*
Gohásan ...	6,248	6,785
Kotila ...	3,749	3,692
Gangot ...	4,250	3,810
Total	92,172	80,388

* Irrigated.

Núrpur.

Núrpur is the most westerly *pargana* of the district. It stands also the nearest to the plains, and many of its villages on this account have recently been transferred to the neighbouring jurisdiction of Gurdáspur. Like Harípur, this *pargana* possesses a great variety of hill and open country. The Biás at this point debouches into the plains, and on either bank are rich alluvial plateaux supported in the distance by low ranges of hills. The *talúkas* of Núrpur bordering on the river are Indaura and Khairan. Both are irrigated by canals drawn from the Biás, but the natural luxuriance of the tract is seriously impaired by the caprices of the river, which here runs in three channels, and during the rainy season inundates, and frequently devastates, the surrounding country. Above the valley of the Biás the surface of the *pargana* is picturesque and undu-

lating,—the hills increase in size, and the valleys assume a more definite shape as they recede from the plains. Núrpur, from its westerly position and distance from the lofty mountains of Chamba, gets considerably less rain than the other *parganas* in the district The *talúkas* adjoining the plains are peculiarly liable to drought; the soil is poor and arid, and water, even for domestic purposes, has to be fetched from a long distance. In the dry seasons of 1848-49 the distress of the people was greater in Núrpur than elsewhere, and I was obliged not only to suspend the collection of the revenue, but to revise the Summary Settlement a year before its term would expire. But even this reduction did not suffice, and at the Regular Settlement I allowed a further concession of 6·20 per cent. Núrpur contains fourteen *talúkas* according to the detail given in the margin.

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Núrpur.

	Summary Settlement. Rs.	*Proposed Settlement.* Rs.
Núrpur ...	10,107	9,956
Indaura ...	20,226	20,054
Jagatpur ...	7,486	7,386
Jawáli ...	19,658	16,385
Chatar ...	10,452	9,846
Súrajpur ...	1,494	1,638
Sháhpur ...	19,829	18,725
Fatehpur ...	6,807	5,379
Khairan ...	9,626	9,629
Kotila ...	4,015	3,697
Kandi ...	7,998	7,480
Lodwán ...	2,779	2,640
Mau Bála ...	7,403	7,165
Mau Zerin ...	1,414	1,541
Total	1,29,294	1,21,521

"To sum up the statistics of the entire *pargana* of Núrpur, including the *talúkas* now annexed to Gurdáspur, the aggregate *jama* of this tract according to the Summary Settlement was as follows :—

	Rs.
Summary Settlement of present *pargana* of Núrpur ...	1,42,401
Summary Settlement of *talúkas* transferred	34,489
Add remissions given in 1848-49	20,176
Total	1,97,066

"The proposed assessment amounts to the following detail :—

	Rs
Proposed Settlement in *pargana* Núrpur	1,33,577
Do. do. in *talúkas* transferred ...	33,337
Total	1,66,914

"The entire *jama* of this tract before separation amounted, therefore, to the aggregate sum of Rs. 1,97,066, and the present assessment reaches a total of Rs. 1,66,914. The comparison shows a gross reduction of Rs. 30,152, which is a little in excess of 15 per cent. This is the largest measure of reduction given to any *pargana*, but I have already stated that the Summary Settlement was higher than in the rest of the district. The remissions of both Settlements taken together are not greater, but the scanty relief accorded in the first Settlement obliged a larger concession to render all equal in the second. Núrpur is not only a poor *pargana* with a limited amount of irrigation, but there are other reasons for moderating the demand. It is a frontier district, touching on the territories of Mahárája Guláb Singh to the west, and the Hill State of Chamba to the north. It also receives less rain than other *parganas* lying deeper in the hills; and the population, moreover, is military, and numbers were formerly employed in the ranks of the Sikh army. These men are unaccustomed to agriculture, and are not the class from whom a high revenue could be exacted."

Financial results.

The financial results of the Regular Settlement may be thus summarised :—

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Land and Land Revenue.

Financial results.

Results of Summary and Revised Assessments compared.

Tahsil.	Demand of Summary Settlement.	Revised Settlement.	Increase.	Decrease.	Percentages of increase.	Percentage of decrease.
	Rs	Rs.	Rs	Rs.		
Kángra	2,27 870	2 29,531	1,661	...	0·65	...
Nádaun	1 77,657	1,55 389	...	22,268	...	12·50
Haripur	92,172	80,388	...	11,784	...	12 75
Núrpur	1,42,401	1,33,577	...	8 824	...	6·20
Talúkas transferred to Gurdáspur	34,489	33 337	...	1,152	...	3·30
Kúlu	52 562	51,571	...	991	...	1·85
Total ...	7,27,151	6,83,793	1,661	45,019	0·65	6·10

Deducting the small enhancement in *pargana* Kángra, the net reduction on the whole district amounts to the aggregate sum of Rs. 43,358 and falls upon the gross revenue of the district in the proportion of exactly six per cent. To this reduction should be added the remissions Rs. 20,176 granted to the *pargana* of Núrpur in the year 1848-49. By the addition of this sum the total decrease of revenue on the Summary Settlement amounts to Rs. 63,534, or about 8·73 per cent. The land-revenue of the four *tahsíls* of Kángra proper as constituted at the time of Mr. Barnes' Settlement, thus amounted to Rs. 5,98,885. Mr. Lyall gives the figures for the present *tahsíls* (excluding all *jágírs*) as follows :—

Núrpur	Rs.	1,07,354
Kángra	„	2,29,170
Dehrá	„	1,12,017
Hamírpur	„	1,09,469
Total	Rs.	5,58,010

Method of assessment employed at Regular Settlement.

Mr. Lyall thus describes the method of assessment adopted by Mr. Barnes, and its result upon the ancient assessment by holdings :—

"With regard to the regular land-revenue, it would, I think, be a mistake to suppose that Mr. Barnes made a real *mauzawar* assessment, or in other words, that, having ascertained the cultivated and culturable area of each *mauza*, he applied to them rates based on quality of soil or estimate of value of crops, and so worked out a *jama* or demand. The surface of the country is so broken, and the difference in productiveness of adjoining lands so immense, that it will never be possible to assess a *mauza* in the lump. In all the old *jamabandi* papers the demands and collections for each holding or each plot were given separately ; the *jama* or demand for the whole *mauza* was merely the sum total of the *jamas* of the holdings. Mr. Barnes had these papers before him ; when he found from enquiry that the people of any *mauza* were in a state of poverty, or that there had been difficulty in collections, he gave a reduction of so much per cent. on the old demand. When the new *khewat* or rent-roll came to be made out, each holding got its rateable share of the reduction, unless some holders proved to the satisfaction of the *tahsíldár* and village council that their case demanded special consideration, in which case the reduction was divided unequally

among the holdings by a rough process of arbitration. What I mean to point out is this : that the old family holding and field assessment still live, little changed, though disguised, by Mr. Barnes' assessments.

Treatment of miscellaneous revenue.

"When we first took the country, the right to collect the *banwazíri* was sold at auction by Government in *talúka* leases, but very soon after, in March 1847, the tax or cess paid by artizans and shop-keepers was abolished. I notice that in the correspondence of the day this was treated as a matter of course, as if there was something immoral or oppressive in the nature of the tax; but now most people would, I think, allow that it was open to no good objections, and that in Kángra especially a tax of the kind ought to have been kept up. A Summary Settlement of the land-revenue was made at the same time, grain rent being converted into cash, and all *abwáb* or extra cesses abolished in the usual way. In the same year the Commissioner, concurring with the Deputy Commissioner, ruled that all landholders must continue to pay grazing tax on their buffaloes if they sent them to graze in the big wastes. At the Regular Settlement, however, all grazing taxes were abolished, except in the case of the Gújars and Gaddís, the professional herdsmen and shepherds. To simplify accounts the taxes on Gújars' buffaloes and on water-mills were included in the village *jamas* or rentals, and made payable to the communities. The *bangat* paid by *madfídárs* in Núrpur was treated in the same way. The grazing tax on Gaddí shepherds' flocks was excluded from the village *jamas*, and the collection farmed to influential landholders by five-year leases for one or two *talúkas*. Mr. Barnes at first leased the right to collect the grazing tax on Gaddis' flocks to the *lambardárs* of the villages containing forest; but this arrangement injured the Gaddis, whose runs are not coterminous with *mauza* boundaries; so Mr Barnes and Mr. Bayley, Deputy Commissioners in 1852, revised it, and adopted this system mentioned. The rate of the tax was at the same time fixed as follows:—' On 100 head of sheep and goats, per annum, excluding lambs and kids, Rs. 2; including lambs and kids, Rs. 1-11-6."

Instalments of Revenue.

The revenue instalments are as follows:—*Kángra*, June, July, Rs. 54,926; December, February, Rs. 1,77,167:—*Núrpur*, as Kángra, Rs. 46,552; Rs. 60,620:—*Dehra*, as Kángra, Rs. 54,731; Rs. 59,580:—Hamírpur, June, July, Rs. 41,058; December, January, Rs. 64,840:—*Kúlu*, July, August, Rs. 29,819; December, February, Rs. 26,376. *Whole District*, Rabi, Rs. 2,27,086; Kharíf, Rs. 3,88,582.

Cesses.

The cesses leviable in addition to the land revenue are uniform throughout the district, except that there is no road cess in Kúlu; and are levied at the following rates per cent. on the revenue:—

Local rate cess ...	at Rs.	8	5	4	Education cess ...	at Rs	1	0	0
Road cess ...	"	1	0	0	*Dák* Cess ...	"	0	8	0

The collections of cess in 1883-84 were as shown in the margin.

Tahsíl.	Local rate.	Road cess.	Education cess	Dák cess.
	Rs.	Rs.	Rs.	Rs
Kángra ...	21,918	2,685	2,633	1,916
Núrpur ...	10,300	1,230	1,261	615
Dehra .	15,415	1,187	1,237	618
Hamírpur	13,116	1,140	1,208	603
Kúlu ...	6,792	...	719	360

Working of the Regular Settlement.

As already stated, the Settlement was originally sanctioned for twenty years, but the term was afterwards extended to thirty. Mr. Barnes thus describes his anticipation as to the working of his assessments:—

"In every [illegible] throughout this district the Settlement has been

Working of the Regular Settlement.

from every village community. I do not anticipate in any part of the district, not even in villages, any extensive reclamation of waste land, which would render a shorter period advisable; whereas by fixing one term there is a general uniformity in the settlement proceedings throughout the district. In the Kángra *pargana* there is no available land to redeem. In Núrpur there is greater scope for improvements, but there is not sufficient waste to materially derange the village assessments, or to render a revision necessary before the expiration of the twenty years. The same remark applies to Harípur and Nádaun, and even to Kúlu, where undoubtedly there is a greater proportion of culturable land than in any other portion of the district; for it must be remembered that these hills have been inhabited from time immemorial. There is naturally in such a country only a small proportion of the superficial area capable of culture. All such spots have been long since selected and reclaimed; nothing is left now, but the precipitous sides of hills, frequently encumbered with forest and brushwood, which must be first cleared before the plough or spade can be introduced. Such lands hold out but little promise, and often yield spontaneously more valuable produce than could be raised by artificial cultivation. At the present prices of grain, no one would undertake to reclaim them, and I do not anticipate, even in Kúlu, that any material addition will be made to the cultivated area by the breaking up of new soil. On the other hand, the people were most anxious for a twenty years' lease, and were delighted when I took engagements, subject of course to confirmation, from them. The assurance of long leases has given a great stimulus to agricultural enterprise. Lands are sedulously cultivated and made to bear two crops where one only had been previously raised. New water-cuts have been projected and executed, and the cultivation of the superior kinds of produce, especially of sugarcane, has been largely promoted. The people are accumulating stock, and although a twenty years' lease may postpone for a few years the additional revenue which Government may expect to obtain, yet this forbearance will be more than repaid by the increased resources and prosperity of the people, which the term of twenty years will establish upon permanent foundations."

How far these anticipations were realised within the fifteen years immediately succeeding Mr. Barnes' settlement (1852 to 1867) may be judged from the following figures, and from Mr. Lyall's remarks upon them which are given below. The first table includes, the second excludes the three unsettled *jágírs* of which the areas have been given in Chapter IV.

Areas in 1851 *and* 1866, *including unsettled jágírs.*

Name of *Pargana*.	Area extracted from Revenue Survey Mauzahwar Books.			Area by present Measurements.			Difference plus and minus.		
	Cultivated.	Uncultivated.	Total.	Cultivated.	Uncultivated.	Total.	Cultivated.	Uncultivated.	Total.
Kángra ...	113,339	584,908	698,247	127,933	550,148	678,081	p 14,594	m 34,760	m 20,166
Núrpur ...	97,752	235,373	333,125	115,462	211,468	326,930	p 17,710	m 23,905	m 6,195
Dehra ...	107,388	209,492	316,785	140,442	179,166	319,607	p 33 059	m 30,237	p 2,822
Hamírpur ...	130,210	290,425	420,635	155 342	254,783	410,125	p 25,132	m 35,642	m 10,510
Total of Kángra Proper ...	449,684	1,320,108	1,768,752	539,179	1,195,866	1,734,763	p 90,835	m 124,542	m 34,009

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Land and Land Revenue.

Working of the Regular Settlement.

Areas of 1866, *excluding unsettled jágirs.*

Name of Pargana.	Cultivated.			Uncultivated.			Total Area.		
	Khálsa.	Lákhiráj.	Total.	Khálsa.	Lákhiráj.	Total.	Khálsa.	Lákhiráj.	Total.
Kángra ...	103,418	24,520	127,938	513,344	36,804	550,148	616,757	61,324	678,081
Núrpur ...	100,256	15,206	115,462	194,290	17,178	211,468	294,546	32,384	326,930
Dehrá ...	101,397	4,864	106,261	144 357	1,320	145 677	245,754	6,184	251,938
Hamírpur ...	104,431	29,002	133,433	196,875	23,240	220,115	306,306	48,242	353,548
Total ...	413,497	69,592	483,089	1,048,866	78,542	1,127,408	1,462,363	148,134	1,610,497

On these figures Mr. Lyall notes :—

"This shows a general increase of cultivation of 20 per cent., and to take each *pargana* separately, an increase in Kángra of 12 per cent., in Núrpur of 18 per cent., in Dehrá of 30 per cent., and in Hamírpur of 19 per cent. In my opinion this increase of cultivation is more nominal than real. Great progress has undoubtedly been made, but it has been mostly in the way of improvement of existing fields, and not of adding new fields from the waste. From personal observation I can say at once that nothing like 90,000 acres of genuine waste have been reclaimed since last Settlement. Mr. Barnes did not much exaggerate when he wrote in his para. 250 that 'scarcely a single arable spot could be found which was not already tenanted.' Moreover, two causes have tended to restrain the reclamation of such culturable waste as did exist ; the first the mutual jealousy of the different families holding land in each *mauza ;* the second the rule by which land could not be cleared of trees without permission of the District Officers. I believe the real explanation of the greater part of the apparent increase to be that much land of the kind known as *báhnd banjar* or *kut* (that is, unterraced land of the poorest description scattered here and there on the hills and in the forest) and only cultivated once in several years was overlooked at the Revenue Survey, or not reckoned as cultivated. Much of this has since been improved, and now produces its one or two crops every year, and the *zamíndárs* themselves took very good care that none of it should be overlooked in present measurements."

Revision of the record, 1866—72.

As already stated, Mr. Barnes' assessments worked admirably, but experience soon showed that the record of rights was incomplete and faulty ; and eventually, in 1865, Colonel Lake, the Financial Commissioner, proposed that the Settlement Department should extend operations to the Kángra district, with a view of drawing up really correct records of rights, and obtaining correct statistics of cultivation and resources only, and not for the re-assessment of the revenue. The Punjáb Government concurred, and sanction was given by a Resolution of the Government of India, dated 15th June 1865. Settlement operations were accordingly set on foot in 1866 "with a view of drawing up really correct records of rights and obtaining correct statistics of cultivation and resources, but not for the re-assessment of the revenue." The charge of this Settlement was entrusted to Mr. J. B. Lyall, C. S., who submitted an exhaustive report of his operations in July 1872. Mr. Lyall's operations included not only the revenue-paying portion of the district, but all the *jágír* estates, with the exception of those of Síba, Goler and Nádaun.

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Land and Land Revenue.

Tikabandi or definition of hamlet boundaries.

These three estates remain still unsettled. Mr. Lyall's operations, consisting merely of the preparation of a record of rights in the ordinary form, do not call for detailed notice save in respect of the alterations which he made in the grouping of village units.

In 1863, after the question of the proprietorship of waste lands had been finally decided in favour of the village landholders, Major Lake, then Commissioner of the Division, recommended that the boundaries of hamlets within *mauzas* should be defined in the rest of Kángra proper, as they had been at first Settlement in great part of *tahsíl* Nádaun, and the waste lands in that way sub-divided. He mentioned that such sub-divisions existed more or less in other parts of the district, but were quite unrecognised in the Settlement records, which described all waste as the common property of the whole *mauza*. This, when the demand for land arose, hindered sales, and caused injustice to individuals, for, on the one hand, no man was willing to sell land of which he had in practice the exclusive enjoyment, but of the price of which he would only get a small share in case of sale; and on the other hand, a majority could always be found who were ready to sell land in which they had no right by custom and no enjoyment in practice, though by the record they were entitled to a share of its price. The Government approved the measure, and a commencement was made in *tahsíl* Kángra. Hamlets properly so called did not generally exist in this tract, but there were large sub-divisions of the *mauzas* commonly known as *tíkás*, and most of these were demarcated in a rough way by the *patwárís*. In the instructions for revision of Settlements in Kángra, Mr. Lyall was specially directed to complete this work. The first thing to be done in every *mauza* was to find out into how many hamlets it should be sub-divided, and to demarcate their boundaries. The people, as a rule, were eager to sub-divide, as the measure gave them for the first time what they felt to be a solid property in the waste, and, moreover, did away with the fear they had long entertained that the Government was about to take possession on its own account. Where the hamlets or family holdings were large and compact, each formed one *tíká*; in the contrary case two or more were clubbed together into one. The number of *tíkás* to be made in a village being decided, the settlement and demarcation of boundaries were left to the people themselves. With few exceptions they adopted without dispute the natural lines which had always been more or less vaguely recognized among themselves. It was only when these natural lines produced a glaringly unequal distribution of the wastes that objections were made to them, and then some slight concession ordinarily produced an agreement. Large blocks of waste were demarcated separately under the name *chak shámlát deh*, that is, blocks the common property of the village. Small blocks of valuable waste to which several hamlets laid claim, and which they did not care to divide, were included in the boundary of one *tíká*, but declared by entry to be the common property of two or more hamlets.

Many objections were brought forward and disposed of; in most cases by the parties agreeing that certain plots in one *tíká* should be recorded as the common property of two or more. In one or

Land and Land Revenue.

Tilakbandi or definition of hamlet boundaries.

two cases in which the demarcation made was objected to, and it was found impossible to bring the different parties in a village to any agreement, the *tíkás* were declared to be mere survey blocks, and the whole of the unoccupied waste to be, as before, common property of the whole village. Nothing else could be done, for the basis of the whole work was mutual agreement, and though boundaries were already recognized in a way, yet they were too vague to be good grounds for decree, and no one would have wished or consented to divide the whole waste of a *mauza* in proportion to rating for the revenue, which we have made the measure of right in waste lands of *bháichára* villages in the plains. This measure of *tíkábandi* was not extended in revision of Settlement to *tahsíl* Kúlu for the reasons given in Part II.

Result of the definition of hamlet boundaries; extent to which the waste lands have been sub-divided.

The result of the measure in Kángra proper was to demarcate in the *qabzawárí talúkas* of the four *parganas* as many as 5,688 *tíkás*, of which 5,512 were true hamlets or separate estates, and 176 were blocks of waste and forest reserved as common property of a whole township. Of the hamlets, 607 contain within their boundaries some plots of waste land, which have also been reserved to the whole township, but with these exceptions all waste in hamlet boundaries now belongs to the landholders in the hamlet, subject, however, to the forest rights of the State and to rights of common of pasture, &c., which may belong by ancient custom to people of neighbouring hamlets, so long as the land is not brought under cultivation. In these *mauzas*, therefore, in which *tíkábandi* has been effected, the township now resembles in aspect those common in some parts of the Mooltan and Deraját divisions in which the whole of the cultivated and the whole or greater part of the waste lands are divided into separate ring fence estates; and the only bonds of union are the common village officers and the mutual liability to make good the revenue, with, in some instances, the addition of a share (calculable on share in payment of the revenue) in a block of common waste. Out of 898,504 acres of unoccupied waste in the 582 *mauzas* of Kángra proper, 392,437 have been reserved as common land of whole township, and the rest has been divided among the *tíkás*. In 244 townships all waste was sub-divided; in 214 some was reserved; in the rest no *tíkás* were made; of these one or two were not divided on account of disputes; a few more were too small; the rest are outside the hills, and resemble villages of the plains in character of tenure. These figures do not, however, show the full amount of subdivision of waste which was effected in revision of Settlement. The great majority of the *tíkás* contain the holdings of several distinct families; and where, as is often the case in the low hills, these holdings are themselves compact, and stand apart from each other, these families have taken the opportunity offered by revision of Settlement, to divide among themselves the whole of the waste lands within the boundaries of their *tíká*, which has thereby become a mere cluster of separate estates, each of which has its arable and waste lands in a ring fence. There are 523 *tíkás* of this description, and in a great number more most of the waste has been so subdivided, leaving only a small proportion of the common property of the different families in the *tíká*.

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Land and Land Revenue.

Consolidation of *mauzas* by transfer of outlying plots (*chakúk dákhili*).

In the irrigated tracts several *mauzas*, or rather *lambardárs'* jurisdictions were often much intermixed. No changes were made when *mauza* boundaries were defined at first Settlement; hence it followed that many family holdings of fields were separated (in the records) from the waste lands surrounding them and the *mauza* to which they naturally belonged, and treated as outlying plots, (*chak dákhilí* or *khárijí*) belonging to another with which they had really no concern. The families owning these plots lived on or close to them, and not in the *mauza* to which they belonged in theory. So long as the waste lands were recognized as the property of the State it did not matter much to a landholder to what *mauza*, or rather circuit of management, he was attached; but when the property in the waste was transferred to the village communities, it became clearly important to him that he should have a proprietary share in the waste lands round his fields and homestead in which he had by custom a right of use, and not in other waste, perhaps several miles away, with which he had practically nothing to do. It was, therefore, determined to unite these plots, which were numerous in the main valley, to the village to which they naturally belonged.

Assignments of land-revenue.

Table No. XXX shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each *tahsíl* as the figures stood in 1881-82. The principal *jágírs* have already been noticed in Chap. III. Between annexation and the Regular Settlement, assignments to the amount of Rs. 68,104 were reserved, including the *jágír* of Rs. 33,000 enjoyed by the rebel Chief Rája Parmodh Singh. Notwithstanding this, at the Regular Settlement, the revenue of about a fourth of the area of the whole district was still alienated, and was estimated by Mr. Barnes at Rs. 2,05,553, of which political *jágírs* in perpetuity accounted for Rs. 1,12,072, and religious grants in perpetuity for Rs. 9,036. A revenue of Rs. 38,383 was released for life, including nearly Rs. 19,000, the revenue of Tiloknáth and Bari Bachertes assigned to the old Sikh Governor of Kángra, Sardár Lehna Singh Majithia. The lands which had been held under former Governments subject to any condition of service, military or otherwise, were released for the life of the incumbents at a commutation fixed at one-fourth of the assessed revenue; their value amounts at Regular Settlement to Rs. 7,330. The area of the three unsettled *jágírs* was ascertained to be as follows in the Revenue Survey of 1850-51:—

Jagir.	Area in Acres.			
	Barren.	Culturable	Cultivated.	Total.
Goler	3,061	2,416	9,729	15,206
Siba	25,648	2,463	24.459	52,468
Nadaunti ...	33,982	686	21,909	56,577
Total ...	62,591	5,565	56,090	124,346

Assignment of land-revenue.

In addition to these, there were, at revision of Settlement, lands of which the revenue was alienated, as follows in acres:—

Tahsíl.	Cultivated.	Uncultivated	Total.
Kángra	24,520	36,804	61,324
Núrpur	15,206	17,178	32,384
Dehra	4,864	1,320	6,184
Hamírpur	25,002	23,240	48,242
Total ...	69,592	78,542	148,134

The table on the next page shows the value of these assignments (including the then unsettled *jágírs*). Between the Regular and Revised Settlements, the total revenue alienated had decreased from Rs. 2,05,553 to Rs. 1,80,054. In the interval between the preparation of the two statements Sardár Lehna Singh's *jágír* of Rs. 19,000, some other smaller *jágírs*, and many petty rent-free holdings, had been resumed; and, on the other hand, lands had been assigned in *jágír* to Rája Hamídulla Khan Rájauri, to Rája Jaswant Singh, of Núrpur, to Rája Rámpál of Kotlehr, and to *wazír* Gosháon of Mandi. Of these the first two have been commuted for cash pensions of Rs. 16,000 and Rs. 8,000, respectively. All the assignments shown as pending at the time of Mr. Lyall's Settlement have since been sanctioned.

Tenure of rent-free land.

Even under native government the *máliki*, or proprietorship of a revenue-paying estate in the plains was always a thing of some value, and a possession which gave importance to the holders. But the *wárisí* of a holding in the hills was held very cheap in comparison; the holdings were small, and the revenue demand was heavy; a man who tilled his lands with his own hands could earn a humble subsistence, but if he employed farm servants or sublet to a tenant, the profit, if any, was very small. A few traders and village officials eked out their living by farming a little land in this way, but the upper classes, as a rule, only held land rent-free. The Jaikári Rájpúts, who were the descendants of cadets of the families of the Rájas, and the Bráhmans of the first class, who kept up pretensions to sanctity and book-learning, could not touch a plough without losing caste, and some other families, who were hereditary servants of the Rájas, would have thought themselves degraded by doing so. The Rájas alienated the rents of a very great deal of land to these families, or to Hindu temples; in *dharmarth* to the Bráhmans or temples; and in *rozgáh* or *jágír* to the Rájpúts and others. The *dharmarth* or religious grants were all assignments in perpetuity. The Rájpúts and others generally held two kinds of grants—a free grant in perpetuity near their homes known as their *bási jágír*, and other grants, in lieu of military or civil service, varying in size according to their grade or favour at court. These *maáfidárs* and *jágírdárs* assumed very nearly the position of landlords towards the cultivators on their grants; they were in place of the Rája, who, as already shown, was much more of a landlord than any Government ever was in the plains. The Rájas rarely interfered in behalf of the cultivators, who often abandoned

Dis-trict.	Form of rent-free holdings, and whether sanctioned or unsanctioned.	Condition of release and class of rent-free holdings.																Total in perpetuity and for life.	
		In perpetuity.														For life or lives.			
		Rájas' Jágírs.		During good behaviour to a family or individual.		By way of inám to Chaudrís, Kotwál, &c		As endowment of a charitable or religious institution.		For term of Sttlement.		Total in perpetuity.							
		No. of holdings	Jama.	No	Jama.	No	Jama	No.	Jama	No	Jama	No	Jama	No.	Jama.	No.	Jama.		
Kángra Proper.	Sanctioned — Whole villages ...	8	138,052	5	4,891	...	...	4	3,237	...	...	17	46,180	...	...	17	146,180		
	Sanctioned — Shares of villages	...	...	4	1,414	...	..	...		...	...	4	1,414	1	791	5	2,205		
	Sanctioned — Maáfi plots ...	...	...	10	285	41	1,379	135	3 127	244	979	430	5,770	1,398	9,850	1,828	15,620		
	Total ...	8	138,052	19	6,590	41	1.379	139	6 364	244	979	451	53,364	1,399	10,641	1,850	164,005		
	Unsanctioned — Whole villages ...	...	...	5	1,315	..	...	4	1,434	...	...	9	2.749	...	...	9	2,749		
	Unsanctioned — Shares of villages	...	...	7	2,063	...	...	2	823	...	...	9	2 886	...	...	9	2,886		
	Unsanctioned — Maáfi plots ...	...	...	51	2,366	2	37	320	5,275	11	69	384	7,747	127	2,667	611	10,414		
	Total ...	...	...	63	5,744	2	37	326	7,532	11	69	402	13,382	127	2,667	529	16.049		
	Total sanctioned and unsanctioned	8	138,052	82	12,334	43	1,416	465	13,896	255	140	853	66,746	1,526	13,308	2,379	180,054		

Tenure of rent-free land.

their lands, or, if they hung on, were degraded into mere tenants-at-will; unless they came of a well-born and numerous family strong enough to hold their own. The Sikhs, as they occupied the country, resumed nearly all the grants held by the Rájpúts, or by the hereditary servants of the Rájas, but generally allowed them to engage for the revenue on somewhat favourable terms where they were willing to do so, which was by no means always the case. At the Regular Settlement persons who had in this way been paying the revenue were always held to have a better claim to the title of proprietors than the cultivators. The first connection with their lands of a good number of the present revenue-paying holders might be traced to a rent-free grant to some ancestors. Since Settlement also, as *maáfídárs* died, and their grants lapsed, the heirs have almost always been allowed to engage for the revenue; the practice of the district in this respect has been peculiar, and not in strict accordance with the rules or circulars in force in the Punjáb generally. This has not been done without good cause; among the agricultural population of the plains there would have been a strong feeling against giving to a *maáfídár* or his heir the *máliki* (*i.e.* proprietorship) or the *theka* (that is, the lease or engagement for the revenue) of a resumed grant. But in the hills the agriculturists had a humbler notion of their rights; absolute proprietorship was a thing created by our Settlement, and the general feeling was that both the *maáfídárs*, family and the cultivators had a claim upon the land.

Lahris.

Lahrís are peculiar to the hills; the houses, even in many places, which aspire to the name of *nagar* or town, are more or less detached, and almost all, whether the owner is otherwise a landowner or not, have a small patch of land within their enclosure, which is used as a flower or vegetable garden, and called the *lahri*, or more precisely, the *láhrú sowárú*. The whole site of the house and garden is called the *lahrí básí*. These little gardens did not exceed a few poles in area as a rule; but sometimes in the case of poor Rájpúts or Bráhmans, not landholders or *jágírdárs*, or in the case of *mahájans* and others, respectable merchants or shop-keepers, the *lahrí* was considerably bigger, and was rather a *básí maáfi* than a true *lahrí*. But the same name was also applied to the one or two small fields (often standing apart from the houses) which were generally held by the *kamíns*, or families of low caste, who supported themselves mainly by handicrafts. These ranged from one or two roods to an acre or an acre and a half in extent, and were used for grain as well as garden crops. The holders did service in lieu of paying rent; in a few cases where the *lahrís* were large, the service was regular: as, for example, in the case of the Chamárs in some parts of Goler, who had to cut grass for the Rája's horses; but generally when the *lahrís* were small, it was irregular, and amounted only to the liability to work for a spell without pay if required. These *lahrís*, of all kinds, were not charged with rent in the same way as the landholder's fields, but were not always held free. In many *talúkas* at least they were charged with a cess known as *lahrídna* at the rate of one rupee per *lahrí* or even one rupee per *kandl*. Whether all classes of *lahrís* were charged with this

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cess is not quite clear. Probably there was no universal rule of practice, but the *kamins* no doubt paid the cess for seasons in which they had not had to work without pay for the Rája. But wherever the *lahrídna* cess did exist, it was remitted by our Government at Regular Settlement, being treated as one of the *abwábs* or extra dues, which, under our system of revenue, must be relinquished. According to that same revenue system, however, the *lahrís* should either have been brought at once on to the *khewat* or rent-roll, or treated as rent-free grants, and the grant, after the usual investigation, confirmed or resumed. But with regard to the small size and partly ornamental character of the majority of *lahrís*, neither of these courses was followed. The question as to the proper mode of treating them was raised in 1853-54 during the enquiry into rent-free tenures, and it was held that they might be considered to be *abádí* land, or land under houses, and therefore not chargeable with land revenue. The *lahrís* are not entered at all in the village Settlement records (with the exception perhaps of a few of the larger service *lahrís*, and they appear only in the *fard lákhiráj*); but in his Settlement Report Mr. Barnes mentions them, and calls them village service lands held by artizans and servants. It may be observed that he does not say to whom the service was due, or of whom the lands were held; the fact is that they were not village service lands in the ordinary sense: the holders were bound to service to the State or Rája only, and held their lands of him. Of course they worked for the neighbouring landholders, and got paid, sometimes in fixed grain fees at harvest, sometimes in grain, according to work done; but they did not in any way hold their *lahrís* of them, and the connection of employer and workman between the peasants and artizans was not a village institution but a family one: different families employed different artizans, some of whom were often residents of another village.

The proper *lahrí* or *sowárú* is the garden plot attached to a house or *bási*, formed when the house was built and held on the same tenures. Houses were built on waste, the waste was the property of the State, so the *lahrí* was felt to be held of the State, even when in fact the invitation to build had been given by a village official, or a landholder of influence. There is, however, another class of *lahrís* of a subordinate kind. They are held by cultivating tenants only, not by artizans or labourers. Landholders of good family, in the hope of getting permanent tenants to farm their fields, often gave them a corner of a field, or a bit of their own house enclosure, on which to make a *bási lahrí*. Such *lahrís* are of course held of the individual landholder, not of the State. In some parts of southern Hamírpur, where there is something like village proprietorship, where in fact the landholder's title was not so clearly limited to the area of his cultivated fields, the shopkeepers and artizans, living by or on the fields of a landholder, present him with from eight pie to two annas per annum as a *nazar* on *sairi* day. This is considered to be a ground-rent fee. In some places a landholder will give a *kamín* a small plot out of his field to be held rent-free under name of *lahrí*, on condition that the *kamín* assists him in the *begár* or impressed labour.

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Thus these tenures may be divided into two classes : (1st), those held by Bráhmans, Rájpúts, and Mahájans. These were ordinarily granted as a favour to men of respectability who held no land, and wanted a place to settle upon, and a garden or small field or two to help to fill the pot ; (2nd) those held by artizan or labouring families, granted originally to induce the holders to settle down, and on condition of performance of some occasional service. In most of these cases no investigation was made at Regular Settlement or during the enquiry into rent-free tenures. In the course of the general re-investigation of rent-free holdings conducted during the revision of Settlement, some, which were of more than one acre in extent, or which were not really attached to houses, were summarily resumed or reported for orders. The rest were released for term of Settlement. The statement in the margin will show their number and amount :—

	First class *lahri bâsis.*	Second class *lahri bâsis.*	Total area and *jamá.*	Total number of holdings or *lahri bâsis.*
Acres ...	1,003	955	1,958	7,632
Jamá in rupees	1,411	1,058	2,469	

Ináms.

It has already been stated that most or all of the *chaudhris* had held from former governments small *ináms* or rent-free grants, which had been summarily resumed in the first years of English administration. Mr. Barnes left a memorandum advising the revival of these *ináms*, and in 1857, on Colonel Lake's report, it was done, but no particular duties or defined jurisdictions were assigned to the recipients. There are thirteen in *pargana* Kángra ; some are men of note and influence, and have been selected to fill offices in the new *zaildári* system ; others are inactive or incompetent men. Mr. Lyall writes :—

"I would maintain all these *ináms* during good behaviour and pleasure of Government without exacting any special service for them. At any given time a proportion of the holders will be sure to be found useful and influential. In a country like Kángra, where the estates are so small, and tend to become smaller and smaller, it is, I think, as well to try and prevent the heads of some of the old influential families from sinking to the dead level of the ordinary peasant proprietor."

Government lands, forests, &c.

Table No. XVII shows the area and income of Government estates; Table No. XVIII gives figures for forests under the Forest Department ; while Table No. XIX shows the area of land acquired by Government for public purposes. The forests have already been noticed in Chapter IV, while Government rights in village waste are briefly summarised in Chap III. Of the 1,195,564 uncultivated acres contained in Kángra proper, 300,000 acres are roughly estimated by Mr. Lyall to be covered with forests. The subject of forest conservancy is, therefore, one of great importance, and the following summary of its history is extracted from Mr. Lyall's report :—

History of forest conservancy in Kángra.

"From Mr. Barnes' Revenue Report for the year 1848-49 it is evident that some forest conservancy rules were in force in Kángra from annexation. They were based on the old practice of the district, which rested on the fact that waste or forest lands were the property of the Rája or the State. The Sikh *kárdárs*, who looked only to squeezing as much money out of the

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except where the timber was valuable, and so situated as to be easily exportable to the plains; but the village headmen, who were natives of the hills, maintained the old forest laws to some extent within their respective circuits. The rules which Mr. Barnes put into the administration papers, asserting the exculsive right of Government to sell timber, forbidding the cutting of green wood for fuel,* and making an order of the village headman necessary before timber could be felled for building purposes, merely maintained those portions of the old forest laws which had universally survived. When Mr. Bailey succeeded Mr. Barnes as Deputy Commissioner, attention had been generally drawn to the destruction of hill forests which was going on owing to the laxity of the system in force; and Mr. Bailey thereupon took up the subject, and drew up a code of rules in greater detail, which were submitted to the Chief Commissioner and received his sanction; this code contained some rules of a novel character. For instance, all the forest land in a *mauza* (by forest, according to custom of the country is meant all unenclosed land more or less covered with wild growing trees and bushes) was ordered to be divided roughly into three parts, and each such part (or *triháí*) in succession to be kept in preserve (*thák sarkár*) for a period of three or more years; that is, that during such period grazing, cutting fire-wood, or other exercise of the *zamíndár's* rights of common, should be therein prohibited. In the unpreserved two-thirds of the forest also a stricter law was introduced: firing the dry grass in the winter to improve the crop in the spring was made penal, and clearing jungle to cultivate without the permission of the Deputy Commissioner was distinctly forbidden. Some part of these rules (*e. g.*, *thák triháí*, or putting in preserve of one-third) were not introduced at once, but a commencement of a stricter conservancy was made and forest rangers for each *pargana* were appointed. Meanwhile reports had gone up from Kángra and other districts, and in 1855, by order of the Chief Commissioner, general rules, intended to define the power of the local Government and its officers with respect to forest conservancy, were drafted into a code or regulation, and submitted for sanction to the Government of India.

These rules which, under the Indian Council's Act, have the force of law, do not pretend to do away with any manorial or proprietary rights of individuals or communities which may exist, but they provide that such rights shall be no bar to the exercise of the powers conferred, provided all occupants and owners of land get what timber and fuel they really require for domestic and agricultural purposes. The powers conferred are so sweeping that, if enforced to their full extent, they would reduce the proprietorship of forest lands by individuals or communities to an almost nominal interest. The Chief Commissioner, in submitting them, remarked that they would not be too strictly carried out, and that the extent of interference proposed was warranted by the manorial power over hill forests pertaining by custom to Indian Governments.

The Governor-General in Council, in sanctioning the rules, remarked that, from a European point of view, they would appear of an arbitrary character, but that their principle was justified by the unquestionable validity of Government manorial rights in hill forests, and by the undoubted exigency of the matter. The rules, therefore, were approved, and the Chief Commissioner was directed to call upon the Commissioners of Divisions to submit

* An exception to this rule, forbidding the cutting of green wood for fuel, has always been allowed in the cases of weddings and funerals, *shádi-wa-ghami*. In Native States, even at the present day, a man will fell a tree in the forest to furnish wood for the funeral pile without asking any one's leave, and no one will call him to account. On occasions of the kind in our territory, the *lambardárs* permit applicants to cut from 15 to 25 loads of wood gratis.

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detailed rules of forest conservancy applicable to the circumstances of their divisions, for his, the Chief Commissioner's, sanction under the powers given him by the general code.

Mr. Bailey's rules remained in force till 1859, when Colonel Lake, Commissioner of the Division, proposed some amendments and alterations which were sanctioned by the Lieutenant Governor. The most notable alterations were that the *zamíndárs* were ordered to apply to the *tahsíldár* of the *pargana* for all timber they might require for building or agricultural purposes, and to pay a light price or fee for it, instead of getting it gratis from the village headman. On the other hand, the sum of four annas in the rupee of the value of timber sold annually by Government, was awarded to the village officials and village communities in the proportion of three *anas* to the officials and one *ana* to the community. The object of these amendments were, on the one hand, to make the *zamíndárs* more frugal in their use of timber, and, on the other hand, to interest them generally in the success of forest conservancy. This sum of four anas in the rupee has since been frequently taken by English and Native officials to be a *málikána* or proprietary fee paid to the *zamíndárs* in recognition of their proprietorship of the soil, but a reference to the orders which originated it will show that this is an error.

The amended rules of 1859 were printed in the vernacular, and put in full force.* Some subsequent orders were issued in 1862: for instance, the *zamíndárs* were allowed to cut the grass in the *trihâts* or preserves of one-third; *at first the banwazírs sold the grass by auction.* Again conflicting rulings were given on the question of whether the Deputy Commissioner could forbid, at discretion, the felling of timber to clear land for cultivation, as had been the custom hitherto. In 1859 and 1860 the *trihâts, i.e.,* one-third or thereabouts of the forests in each *mauza*, were marked off and put in preserve in the Kángra and Hamírpúr *tahsíls* and in part of Dehra. The work was never done in Núrpur, no officer being found available in after years for the purpose, and in the other *tahsíls* it was done very imperfectly, only the *trihát* itself was demarcated, and no arrangement was made for a shift of the *thák* or preserve, which has consequently in ninety-nine cases out of hundred remained ever since where it was first imposed. After this date no alterations of any note were made in the system of forest conservancy till the revision of Settlement under report was commenced."

Soon after reaching Kángra Mr. Lyall sent up a report on forest questions, in which he recommended that in course of Settlement an attempt should be made to get rid of the joint property of the State and village communities in forest lands by an interchange, which would leave a portion of forest the full property of the State, and the rest the full property of the communities. This was tentatively approved by Government, and he was authorized to commence negotiations. After succeeding in some villages he came to a stop in

* It may be noted that though there was only one set of rules, the practice, both before and since their promulgation, has differed a good deal in different *parganas.* For instance, in parts of Dehra, where there is a great deal of bush and brush-wood in most of the forests, and the *zamíndárs* generally have timber trees in their fields, the *lambardárs* have not thought themselves competent to permit the felling in the forests of a timber tree of the poorest quality, and the *zamíndárs* have had to go to the *tahsíl* and pay for an order to cut a bit of wood required for a plough handle unless they could get what they wanted off their own fields. On the other hand in other places where there are few trees in the fields, and little or nothing but *chil* pine in the forest, the *lambardárs* have allowed pine, to be felled or lopped for fuel required for funerals and marriages, and have, moreover, given gratis all wood required for strictly agricultural uses.

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talúka Barngiráon. The forests there are extensive, and the communities offered to surrender to the State large blocks if a partial right of pasturage therein was maintained to them, but without such concession they would give little, saying that their herds were their wealth, and that they wanted grass, not timber. Mr. Lyall asked and *obtained permission to make such a concession where it* appeared necessary. He next tried *talúka* Pálam, and was here met by a new difficulty. These villages had formerly had dealings with officers deputed to secure waste lands for tea-planters; they suspected that the land surrendered as forests would ultimately be devoted to that purpose, and demanded a pledge to the contrary. The Commissioner of the Division was entirely opposed to yielding to this new demand, and recommended that these negotiations should be abandoned the question of right to the soil re-opened, and a part of the forest authoritatively declared to be State property. Thus the proceedings were brought to an untimely end. A few forests in Kángra proper, and a larger number in Kúlu, which had been specially selected for transfer to the said Forest Department, were demarcated; but with this exception the results may be said to have been nil. Mr. Lyall, however, drew up a very complete set of rules, based upon his intimate knowledge of the districts and of the needs and customs of the people, which will be found at pages 250 to 253 of his report. Mr. Lyall's rules were, however, not sanctioned, and Mr. Bailey's rules have continued in force; but the whole question of forest rights and conservancy in this district has been made the subject of enquiry and report by an officer deputed specially for the purpose. The work was commenced in 1881 by Mr. Alex. Anderson, Assistant Commissioner and is in progress. The rights of *zamíndárs* and of the State have been and are being thoroughly investigated, and the result of the operations will be the placing of the question of forest conservancy on a satisfactory basis. Revised rules have been framed by the Forest Settlement Officer and approved of by the Government. On the completion of these operations the remaining *parganah* of Kángra will be amalgamated with the rest which are under the charge of the Forest Department, and the whole will be placed under the control of the Deputy Commissioner; the forest department working in subordination to him.

Certain forests of an exceptional character.

There are four forests in the Jaswán country, that is, in *talúkas* Kaloha, Gárli, and Gangot of *pargana* Dehra, in which the soil as well as the trees belongs to Government; they are named Sántala Náwan, Saddáwan and Bakárhla; the two first contain *chíl* pine and young *sál*; the two last bamboo, *dhon kaimal* &c. These were demarcated as Government *rakhs* by Mr. Christian, Settlement Officer of Hoshiárpur, but immediately afterwards the tract was transferred to the Kángra district, and the Settlement completed by Mr. Barnes. The demarcation was not undone, and the land was described in the records as Government property, but this was qualified by the recognition of certain rights of common belonging by custom to the men of the surrounding hamlets. There are one or two other demarcated forests of this kind in *talúka* Mahal Mori. For want of another name they may be called forests, but they are of small extent, and contain only poor bush and jungle. In some ten of the

Certain forests of an exceptional character.

along the foot of the Dháola Dhár range in *talúkas* Pálam and Bangáhal, there will be found blocks of forest known as *ban madfi* in which Government has no forest rights whatever. In 1863 the Government surrendered its rights to the trees in these blocks to the *zamíndárs*, to induce them to give up certain waste lands for sale by auction to tea-planters. In all but two of these villages Government also abandoned, with respect to the rest of the forest, the right which it ordinarily asserts of putting in *thák* (*i.e.*, reserving from grazing) a third part.

The Goler Rája holds four forests, which he keeps as shooting preserves; no grazing is allowed in them except with his permission. He has hitherto avoided directly raising the question as to whether he is entitled to fell and sell timber in these forests, and no ruling on the point has been given by Government. The same may be said of the forest in the Nádaun Rája's *jágír*. There is one forest in the Katoch Rája's *jágír* known as the Nág Ban, which belongs entirely to the Rája. There are six demarcated forests in the Síba *jágír*; the Rája has the management, and pays a share of the proceeds to Government. A very similar arrangement has been made with regard to the forests in the *mauzas* of *talúka* Kotlehr, which, during revision of Settlement, were assigned in *jágír* to the Kotlehr Rája in exchange for villages formerly held in Hoshiárpur.

CHAPTER VI.

TOWNS, MUNICIPALITIES AND CANTONMENTS.

Chapter VI.

Towns, Municipalities and Cantonments.

General statistics of towns.

At the Census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Kángra district:—

Tahsíl.	Town.	Persons.	Males.	Females.
Kángra ...	Kángra ...	5,387	3,026	2,361
	Dharmsála ...	5,322	3,443	1,879
Núrpur ...	Núrpur ...	5,744	3,032	2,712
Hamírpur ...	Sujánpur ...	3,431	1,676	1,755
Dehra	Jawála Mukhi ...	2,424	1,304	1,120
	Harípur ...	2,174	1,073	1,101

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Table No. XIX and its Appendix and Table No. XX. The remainder of this Chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

It will be noticed that Table No. V shows 17 places as containing more then 5,000 inhabitants, while only 3 are classed as towns in the above detail. The reason is, that the 14 villages detailed below were excluded from the list of towns, as, though the total population included within the boundaries of each exceeds 5,000 souls, yet the inhabitants are scattered over a large area in numerous hamlets lying at considerable distances from each other, no one of which contains a population sufficiently large to warrant its being classed as a town:—Baijnáth, Jaisinghpura, Alampur, Ugyálta, Bamsan, Mahalta, Mewa, Dhatwál, Daroh, Kalohá, Garli, Himri, Káis, and Naggar.

Town of Kángra.

Kángra, more properly called Kot Kángra, is the principal town of the district; it was formerly the capital of a considerable (Katoch) Rájpút State, and after annexation remained the head-quarters of the district staff until 1855, when it was removed to Dharmsála. Latitude 32° 5′ 14″ north, longitude 76° 17′ 46″ east; population (1881), 5,387, consisting of 4,454 Hindús, 872 Musalmáns 9 Sikhs, and 52 "others." The town anciently known as "Nagarkot" occupies both slopes of a hill, overlooking the Bángangа torrent. The older portion covers the southern declivity, while the suburb

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Kángra.

of Bhawan and the famous temple of Deví Bajresri lie upon the northern escarpment. The fort, to which alone in strictness the name of Kángra belongs, crowns a precipitous rock, rising sheer above the Bánganga, and dominating the whole surrounding valley, of which from time immemorial it has formed the key. Once considered impregnable, it is open to attack from so many neighbouring eminences as to offer little opportunity of defence against modern artillery. The Katoch Rájas ruled the Kángra valley from prehistoric times till the advent of the British. During the Mughal period the town apparently possessed a far larger population than at the present day; and it was held by the last Muhammadan Governor long after he had become completely isolated from the remainder of the Dehli empire. The temple of the Devi, twice plundered by the Musalmáns, ranks among the oldest and most wealthy shrines in India, and is largely resorted to by pilgrims from the plains at the time of the great festivals held in March, April, and October. After the British annexation, the district head-quarters were originally fixed at Kángra, but since their removal to Dharmsála in 1855 the town has comparatively sunk into insignificance. The town is the centre of the local trade; the manufacture of country cloth is now almost extinct; Kángra is noted for its speciality of gold and enamel ornaments. There are large *bázárs* both at Kángra (fort) and Bhawan (suburb). The public buildings are a circuit-house, *tahsíl*, police station, charitable dispensary, post office, mission school house, staging bungalow and *sarái*. The fort is now garrisoned by a detachment of the 1st Goorkhá Light Infantry (stationed at Dharmsála) under the command of a European Officer. The Church Missionary Society establishment is located at Bhawan under charge of a resident Missionary, and has a small church and a school for boys attached to it. The Municipal Committee consists of six members elected by the towns people and three appointed by Government, in all nine members. Its income for the last few years is shown in Table No. XLV, and is derived principally from an octroi tax levied upon articles brought within the municipality for sale.

Kángra, anciently called Nagarkot,* is the historic capital of these hills. It occupies both slopes of a hill, which terminates abruptly towards the east in a cliff looking down upon the Bánganga torrent. The original town lies on the southern side of the hill; on the north lies the suburb of Bhawan and the temple of Devi, for which Nagarkot in bygone times was famous. The ancient Kángra fort, of which frequent mention has been made in an earlier part of this account, stands at the eastern extremity of the original town upon a precipitous rock rising to a height of 440 feet, sheer above the bed of the Bánganga, and dominating over the whole Kángra valley, of which it has from time immemorial been held to be the key. The view of its strong position and massive walls, from the road

* Nagarkot appears to have been the name of the town : Kángra of the fort. Thus Abul Fazl, in the Aín Akbari (Gladwin's Translation. II, p. 109):—" Nagarkot is a city situated upon a mountain, with a fort called Kángra. The Nagarkotia Bráhmans derive their appellation from this old name of Kángra.

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which approaches Kángra from the south, is exceedingly striking; and in former days the fort may well have been deemed impregnable. But it is too much exposed from commanding eminences at no great distance to be capable of defence against modern artillery. The vicissitudes of its fortune under the successive rulers of the country have been already detailed. It has often been attacked, but never taken by storm. Both Gorkhás and Sikhs failed in their attempts upon it. The former raised the siege after twelve months' effort, and the latter only gained possession by capitulation; while many striking illustrations of the prestige attaching to the possession of the fort are to be found in the history already recounted. It is probable that during the occupation of the Muhammadan Emperors, Kángra was a far more populous town than it is at the present day; for the fort was certainly occupied by a strong garrison, sufficient, as has been seen, to enable the last Muhammadan Governor to maintain his possession long after he had become completely isolated from the Delhi empire. The Sikhs appear to have affected the suburb of Bhawan, the population of which is said to have increased largely during the years of their rule, at the expense probably of the original town. The temple of Devi, situated in this suburb of Bhawan, is among the most ancient, as it was once one of the most renowned shrines of Northern India. It finds historic mention in Ferishta's account of the fourth invasion of India by Sultán Mahmúd, A.D. 1008 and again, in A.D. 1360, when for a second time it was plundered by the Emperor Fíroz Tughlak. In the time of Mahmúd, if Ferishta is to be at all credited, the riches of the shrine were enormous. Elphinstone, who draws his account from Ferishta, describes it "enriched by the offerings of a long succession of Hindu princes and the depository of most of the wealth of the neighbourhood."* The treasure carried off by Mahmúd is stated to have been 700,000 golden *dinárs*, 700 *mans*† of gold and silver plate, 200 *mans* of pure gold in ingots, 2,000 *mans* of unwrought silver, and 20 *mans* of jewels, including pearls, corals, diamonds, and rubies.‡

At the time of the British annexation, the head-quarters of the hill district were as a matter of course fixed at Kángra, but the attractions of Dharmsála once discovered, the fate of the older capital was only a question of time; and, as has been already related, the head-quarters of the district were finally transferred to Dharmsála in 1855. Kángra still continues to be the head-quarters of a fiscal sub-division, and the fort is still held by a small detachment of troops from Dharmsála, but in other respects the town is fast falling into insignifi-

* "History of India" (fifth edition), p. 329.

† The commonest *man*, that of Tabriz, is 11lbs. The Indian *man* (maund) is 80 lbs.

‡ As to the priests of the Kángra temple, see *ante*, Chapter III. The local version of the well-known legend of the demon Jálandhar is, that when slain by the goddess Devi, the giant fell prostrate on his breast with his head at Baijnáth, his navel at Kángra, his shoulders at Triloknáth and Jawála Mukhi, and his feet at Kathrán in Goler, covering the country 48 *kos*. In answer to his dying prayers, Devi granted pardon of sin to all who should die within the limits of the tract which he covered. For another version, see Gazetteer of Jálandhar.

cases.* The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown below:—

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town	1868	6,448	3,494	2,954
	1881	5,387	3,026	2,361
Municipal limits	1868	6,448	...	...
	1875	6,336	...	...
	1881	5,387	...	...

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the Census of 1868 was taken during the season of pilgrimage, which unduly swelled the population then enumerated. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town or suburb.	Population. 1868.	1881.
Kángra town ...	4,216	1,924
Bhawan ...	2,232	2,131
Nandrul	Included in the town	1,209
Fort Kángra		123
Total ...	6,448	5,387

Town of Dharmsála.

Dharmsála is a hill station, a municipality of the first class, and the administrative head-quarters of the district. It lies in latitude 32° 15′ 42″ north, longitude 76° 22′ 46″ east, and has a population (in February 1881) of 5,322 souls, inclusive of cantonments. Dharmsála lies on a spur of the Dháola Dhár, 16 miles north-east of Kángra, in the midst of wild and picturesque scenery. It takes its name from an old Hindú sanctuary, and originally formed a subsidiary cantonment for the troops stationed at Kángra. The station of Dharmsála was first occupied in 1849, when a site was required for a cantonment to accommodate a Native Regiment which was at the time being raised in the district. The fort at Kángra, then the head-quarters of the district, was fully occupied by its garrison; and the high ground around it scarcely afforded sufficient space for the requirements of the civil station; still less would it have sufficed for a military cantonment, while the low ground of the surrounding valleys would have been unhealthy. A site for the cantonment was therefore sought on the slope of the Dháola Dhár, and was found in a

* A family of surgeons resident at Kángra are famed for skill in a curious operation having the object of restoring the nose to any face which has had the misfortune to lose that appendage. They are said to draw down a flap of skin from the forehead as a covering for the new nose, thus restoring the beauty of many of a marred countenance. A humorous woodcut taken from a native drawing, at p. 267 of Powell's "Panjáb Manufactures," illustrates the various stages of the operation.

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Town of Dharmsála.

plot of waste land, upon which stood an old Hindú sanctuary, or *dharmsál*, whence the name adopted for the new cantonment. The occupation of this site was fatal to the pretensions of Kángra. The civil authorities of the district, speedily following the example of the Regimental Officers, built themselves houses in the neighbourhood of the cantonment; and, attracted by the advantages of climate and scenery which they there enjoyed, lost no opportunity of escaping from the comparative heat of the valley. At length, in March 1855, the new station was formally recognised as the head-quarters of the district. At this time it contained, besides the cantonment buildings and *bázár*, only some seven or eight European houses, of which about one-half were situated at a higher elevation on the Bhágsu hill.* The European houses, with the convalescent depôt, some of the public offices and the public gardens, constitute the upper part of the station, which ranges to a height of about 9,200 feet. The cantonment and the remainder of the station are at a lower level, some houses being as low as 4,500 feet. The upper and lower station are connected by numerous roads, one of which, at a gentle gradient and passable by carts, is five miles in length. The other roads are steep paths down the hill-side. In the upper station are three level roads cut in parallel lines along the side of the hill, the lowest of which, called the Mall, is about a mile in length, and is terminated one way by the depôt barracks and the public gardens, and the other way by the McLeodganj *bázár*, so called in honour of the late Sir D. McLeod, formerly Lieutenant-Governor of the Province. It is connected with the upper roads by paths, most of which are steep ascents, against the face of the hill. The public gardens, which are laid out with much taste and skill in lawns and terraces, and contain a valuable collection of indigenous and imported trees and shrubs,† are overlooked by the assembly rooms, a handsome building, comprising a public hall, a library and reading room, and a chamber devoted to a museum. The church is beautifully situated in a recess of the mountain, but is by no means a striking building. The churchyard contains a monument erected to the memory of Lord Elgin, who died here in 1863. Immediately above the station rises a hill known as Dharmkot, the summit of which is a favourite resort. There are also some picturesque waterfalls within a walk at Bhágsúnáth. At a greater distance, but still within reach of an excursion from Dharmsála, are several places of interest in the higher hills, of which the most notable are the Lake of Karíri, 10,000 feet above the sea, and the slate quarries at Nagúni.

The scenery of Dharmsála is peculiarly grand. The station occupies a spur of the Dháola Dhár itself, and is well wooded with oak and other forest trees.‡ Above it the pine-clad mountain side

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* In 1870 there were thirty-nine only.

† Another and more valuable collection of Himalayan and other trees is to be found in the gardens of Cedar Hall estate, the property of the late Sir Donald McLeod, the principal feature of which is the luxuriant growth of a plantation of *deodar* (*Cedrus deodara*) and of many species of imported European fruit-trees.

‡ *Quercus incana*, *Pinus longifolia*, and rhododendron are the prominent trees. The undergrowth is rich in flowering shrubs, among which barberry, daphne, and the creeping rose are conspicuous.

towers toward the loftier peaks, which, covered for half the year with snow, stand out jagged and scarred against the sky. Below, in perfect contrast, lies the luxuriant Kángra valley, green with rice-fields, and a picture of rural quiet, suggestive of nature's sweetest mood. Of the station itself, perhaps the best view is to be obtained from the public gardens, which command an extensive panorama. Much has been done of late years to render Dharmsála more accessible and a cart-road now connects it with Jálandhar and the plains. Thus the main cause has been removed which previously retarded the growth of the place in public estimation as a summer retreat. Its communication, however, will only be perfected when the Pálampur and Pathankot cart road is completed. This fine road is bridged throughout the upper portion, but is of little use for want of bridges on the section between Kángra and Pathankot. Supplies are now obtainable at moderate prices, and the station bids fair to become a favourite among those who prefer retirement to gaiety, and can appreciate the privilege of immediate access to the wild hill side. As a drawback to these advantages, the rainfall at Dharmsála is very heavy, and the atmosphere is peculiarly damp during the three months of the rainy season. The average annual rainfall is officially returned as 148·3 inches, by far the highest figure reached at any point of observation in the province. In January, February, and March also, storms are very frequent. Most of the land within the limits of the municipality is owned by Gaddí peasants, whose cottages in places dot the hill-side. It is from them alone that new land in the station can be acquired.

The station now contains several European residences, a church, two large barracks for soldiers invalided from English regiments, public gardens and assembly rooms, a book club, Session's house, post office, Deputy Commissioner's offices and court-house, treasury, police office and lines, jail and a hospital and charitable dispensary, and Government and mission school-houses. There is a small *bázár* at Forsythganj close to the European convalescent depôt, another at McLeodganj, both in the upper station, and a third in the lower station. The cantonments of the 1st Gorkhá Light Infantry are located along the southern extremity of the station. Both the town and cantonments stretch along the hill-side with an elevation varying from 4,500 to 6,500 feet. Lines of cart road connect the town with the plains *viâ* Hoshiárpur on the south and *viâ* Pathánkot on the west; supplies can be obtained at moderate prices, and the station bids fair to become a favourite retreat for Civilians and invalids, the more so now that the opening of the Amritsar and Pathánkot Railway facilitates communication with the plains. A telegraph line connects Dharmsála and Pálampur with Amritsar and Lahore. The rainfall has perceptibly diminished, and the present average does not exceed 112—115 inches in the year. Trade is confined to the supply of necessaries for the European residents, Government officials and their servants. There is a first class municipality with the Deputy Commissioner as President, the Senior Assistant Commissioner as Secretary, the Civil Surgeon and the District Superintendent of police as *ex-officio* members, and six non-official members selected

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Town of Dharmsála.

by the Deputy Commissioner. Its income for the last few years is shown in Table No. XLV, and is derived principally from taxes levied upon houses, for canal water used, and wood and grass cut and sold within the municipality.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ...	1868	2 862	2 204	658
	1881	5,322	3,443	1,879
Municipal limits ..	1868	2,802	...	...
	1875	2,058	...	...
	1881	3,839	...	...

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the cantonments were excluded from the first two enumerations. On all these occasions the Census was taken during the winter months, and did not include the summer visitors. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town or Suburb.	Population.	
	1868.	1881.
Dharmsála town	2,862	3,839
Do. cantonments ...	Figures not obtainable	1,483

Town of Núrpur.

Núrpur is situated in latitude 32° 18′ 10″ north, and longitude 75° 55′ 30″ east, on a small tributary of the Chakkí torrent, 2,000 feet above sea level, and 37 miles west of Dharmsála, picturesquely perched upon the side of a hill, crowned by the ruins of a fine old fort, erected by Rája Basu, who removed his capital hither from the plains. It has a population (1881) of 5,744 souls, consisting of 3,298 Hindús, 2,432 Musalmáns, 8 Sikhs, and 6 "others." It was formerly the capital of a small Native State and long the chief town of the district, both in size and commercial importance. The history of the town and the family of its founders has already been related in Chapter II. The town is picturesquely situated upon the side of a hill, and is crowned by a fine old fort now in ruins, which was erected by Rája Basu, when Núrpur became his capital. It was for long by far the most important town of the district both in point of size and commercial interest. Its principal inhabitants are Patháuia Rájpúts of the royal stock, Kashmírís and Khatrís. The last named are for the most part descendants of fugitives from Lahore, who fled to the hills to escape the exactions of the later Muhammadan rulers of the Punjáb. The Kashmírí colony constitutes the distinguishing characteristic of the place. It was formed

Town of Núrpur.

by a grievous famine. Fifty years later, their numbers were swelled by a fresh immigration, which took place in 1833, during the pressure of another famine. They carried with them the national manufacture of their native valley, that of shawls of *pashmína* wool, and made the town famous for the production of these and other woollen cloths. The value of the annual out-turn of *pashmína* goods was estimated in 1875 to be about two *lakhs* of rupees, or £20,000. The shawls, however, were inferior to those of Kashmír, even to those of Amritsar and other towns in the Punjáb plains. They found a sale in the province, but seldom penetrated to foreign markets. The *pashm* used was imported in part direct from Ladákh in part from Amritsar. But the collapse in the shawl trade which followed the Franco-Prussian War has effectually diminished its commercial importance, and the once flourishing town now presents a poverty-stricken and depopulated appearance. The trade has dwindled down, and is now confined to the manufacture on a small scale of shawls and woollen fabrics of an inferior description. The Kashmíris, thrown out of employ, are now being encouraged to take to sericulture. There is a large *bázár*, and, from the place forming an entrepôt of supplies from the plains as well as of exit for the trade from the north, still presents a comparatively busy appearance. The public buildings are a *tahsíl* police station, post offices, dispensary, school-house, staging bungalow and two *saraís*. Below the site of the town and reached by a long flight of steps are some old wells or reservoirs. The wells are in a recess of the rock which rises over them for about 150 feet. The Municipal Committee consists of nine members, six elected and three appointed by Government. Its income for the last few years is shown in Table No. XLV, and is derived principally from an octroi tax levied on all articles brought within the municipality for sale and consumption. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

Limits of Enumeration	Year of Census	Persons.	Males.	Females
Whole town ...	1868	9,928	5,385	4,543
	1881	5,744	3,032	2,712
Municipal limits ...	1868	9,928	...	...
	1875	7,337	...	..
	1881	5,744	...	...

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the

Town or Suburb.	Population.	
	1868.	1881.
Núrpur town ...	9,928	5,139
Chak Niázpur ...		515
Baral, Tiká Okálí ...		90

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Deputy Commissioner that the former figures, or at any rate those of 1868, probably included the whole population of *kothis* Baral and Niázpur, in the lands of which the town stands. The constitution of the population by religion and number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town of Sujánpur.

Sujánpur is situated on the bank of the Biás, in latitude 31° 50′ north, and longitude 76° 33′ east, 15 miles above Nádaun, with a population (1881) of 3,431 souls. The palace of the ancient Katoch dynasty crowns a height overlooking the town, commenced in 1758 by Abhe Chand, great grand-father of Sansár Chand, and subsequently enlarged by his son and grandson, the latter of whom founded the town of Sujánpur. Sansár Chand completed the building, and held his court here. The palace, a residence of regal proportions, and highly finished in point of workmanship, bears the name of Tírá, whence the double title of the place, Sujánpur Tírá. The buildings have fallen into disrepair since the present descendants of the dynasty have removed to Lambágráon, the *jágír* village. The town presents a picturesque sight, with its handsome old parade ground and a grassy plain surrounded by noble trees. Formerly it was a local trade centre of considerable importance; there are remnants of a colony of gem-makers and jewellers, introduced by the Katoch princes from Gujrát and Delhi, respectively, and Sujánpur is noted for its gold and enamel ornaments. The Municipal Committee consists of six elected members and three appointed by Government. Its income for the last few years is shown in Table No. XLV, and is derived from an octroi tax levied upon articles brought within the municipality for sale and consumption. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

Limits of enumeration.	Year of Census	Persons	Males.	Females.
Whole town	1868	3,564	1,687	1,877
	1881	3,431	1,676	1,755
Municipal limits	1868	3,564	...	...
	1875	3 393	...	...
	1881	3,431	...	...

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town of Jawála Mukhi.

Jawála Mukhi lies in latitude 31° 52′ 34″ north, longitude 76° 21′ 59″ east, and has a population (1881) of 2,424 souls. It is situated on the road from Kángra to Nádaun. It derives its claim to interest from the possession of a shrine of even greater reputation than that of Kángra, stands at the foot of a precipitous range of hills, which forms the northern limit of the valley of the Biás, and is about four miles in a straight line from the nearest point upon that river. It was at one time a considerable town; and ruins of substantial buildings still remain to testify to a far greater extent and opulence in bygone years than it now possesses. The principal inhabitants of the town are Gosáíns. Though still a thriving and

Town of Jawála Mukhi.

opulent class, they have of late years much declined through profligacy and extravagance, from their old position. Their enterprise as wholesale traders gives a certain commercial importance to the town as an *entrepôt* for traffic between the hills and plains. The principal export is opium, collected from Kúlu, and passed on into the plains, to the value annually of perhaps 1¼ *lakh* of rupees. *Rolia*, a drug prepared from the fruit of the *anola* (*Emblica officinalis*), and extensively used as a medicine, and for dyeing, is also exported in considerable quantity. The temple, which stands above the town, has been erected over certain jets of combustible gas issuing from the ground, which are looked upon as a manifestation of the goddess Devi, and are kept burning constantly. Seven hundred years ago, according to a legend related by the priests, the goddess revealed herself to a Bráhman devotee resident in the far south, and, directing him to repair to the Kángra hills, told him he would there find the jets of burning gas in a spot overgrown with forests. The Bráhman, having obeyed the call, discovered the sacred spot, and erected a temple to the goddess. This story, however, completely ignores the far more ancient legend, which identifies the gas jets of Jawála Mukhi with the flames proceeding from the mouth of the Daitya king, or demon, Jálandhara, overwhelmed with mountains by Síva.* The present temple is certainly in honour of the goddess Devi, but the substitution of the later legend is probably a modern Bráhman invention, affording an illustration of the mode in which Bráhmanism has at all times wrested local superstitions into conformity with its own creed. The temple, enriched by the offerings of centuries, is large and costly; and in 1815 received a gilt roof, presented by the Sikh monarch Ranjít Singh.

The present temple of Jawála Múkhi is built against the side of the ravine, just over the cleft from which the gas escapes. It is plain outside in the modern Muhammadan style of plaster and paint, with a gilt dome and gilt pinnacles. The roof is also gilt inside, but the gilding is obscured by smoke. By far the finest part of the building is the splendid folding door of silver plates, which was presented by Kharak Singh, and which so struck Lord Hardinge that he had a model made of it.

The interior of the temple consists of a square pit about 3 feet deep with a pathway all round. In the middle the rock is slightly hollowed out about the principal fissure, and on applying a light the gas bursts into a flame. The gas escapes at several other points from the crevices of the walls on the sides of the pit. But the gas collects very slowly, and the attendant Bráhmans when pilgrims are numerous, keep up the flames by feeding them with *ghí*. There is no idol of any kind, the flaming fissure being considered as the fiery mouth of the goddess, whose headless body is said to be in the temple of Bhawan.

The incomes of the temple, which are considerable, belong to the Bhojki community of priests, as to whom see Chapter III. At one time the Katoch Rájas appear to have appropriated the

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* See Gazetteer of Jálandhar.

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Town of Jawála Mukhi.

whole or the greater part of the income ; and under Muhammadan rule a pole-tax of one anna was levied upon all pilgrims attending the shrine. The number of these in the course of the year is very great; and at the principal festival, which takes place in September and October, as many as 50,000 are said to congregate, many of whom come from great distances. Another festival of scarcely less importance takes place in March. Six hot mineral springs occur in the neighbourhood, impregnated with common salt and iodide of potassium.

The town still retains some commercial importance as an *entrepôt* for traffic between the hills and the plains. The principal article of export is opium from Kúlu. There is a police station, a post office and a school-house. A *sarái* erected by the Rája of Patiálá is attached to the temple, and besides it there are eight *dharmsálás* or sanctuaries with rest-houses for travellers. The municipal committee consists of six elected members and three members appointed by Government. Its income for the last few years is shown in Table No. XLV, and is derived principally from an octroi tax levied upon articles brought for sale within the Municipality. The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin.

Limits of enumeration.	Year of Census	Persons.	Males	Females
Whole town ...	1868	3,345	1,859	1,486
	1881	2,424	1,304	1,120
Municipal limits ...	1868	3,345	...	...
	1875	2,844	...	...
	1881	2,424	...	...

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875 ; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissoner that the Census of 1868 was taken during the pilgrimage season, when the population was unduly raised by visitors from without. Moreover, it is by no means certain that the earlier figures do not include the whole populations of *kothís* Bohan and Dareg, in the lands of which the town is situated. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town or suburb.	Population. 1868	Population. 1881.
Jawála Mukhi, Dareg, Tika-Rakkar, Kálidhár, Bháti Phaggan	3,345	1,879
Bohan Khás ...		545

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Town of Harípur.

Harípur is situated opposite the banks of the Bánganga, a tributary of the Biás in latitude 32° north and longitude 76° 15′ east. It has a population (1881) of 2,174 souls, composed mostly of Hindús. It was formerly the capital of a Native State, founded by an elder branch of the Katoch dynasty of Kángra, whose representatives still take the precedence. The town is situated at the head of a valley crowned by a fort built by Hari Chand, the founder of the principality, called after him Harípur (Goler). There is a large *bázár*, the main streets of which are paved. The public buildings are a police station, post office, police rest-house and school-house. The Municipal Committee consists of six elected members, and three members appointed by Government. Its income for the last few years is shown in Table No. XLV, and is derived principally from an octroi tax levied upon all articles brought within the municipality for sale and consumption. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

Limits of Enumeration.	Year of Census	Persons.	Males.	Females.
Whole town ...	1868	3,285	1,584	1,701
	1881	2,174	1,073	1,101
Municipal limits ...	1868	3,285	...	...
	1875	3,842	...	...
	1881	2,174	...	...

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

KANGRA DISTRICT.

(INDEX ON REVERSE).

"ARYA PRESS," LAHORE.

STATISTICAL TABLES.

Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population ..	..	..	.	7,43,882	..	7,30,845
Cultivated acres ..	.	..	..	5,81,042	6,02,565	6,12,591
Irrigated acres ..	.	..	..	1,18,075	1,64,398	1,69,302
Ditto (from Government works) ..	..	..	.	..	..	..
Assessed Land Revenue, rupees ..	.	..	.	8,08,450	8,00,660	7,89,007
Revenue from land, rupees ..	..	..	..	7,26,305	6,20,905	6,12,556
Gross revenue, rupees .	.			8,52,725	7,67,275	9,03,890
Number of kine .	..	.	..	4,17,481	3,44,948	3,11,868
,, sheep and goats .	..	.	.	3,55,099	3,05,350	1,43,840
,, camels .	.	.	..	69	103	95
Miles of metalled roads .	.	..	..	681	.	..
,, unmetalled roads .	.	..			714	1,492
,, Railways		..	..	..	..	..
Police staff .	.	..	455	430	418	417
Prisoners convicted	1,723	1,060	1,704	3,830	2,759	3,180
Civil suits,—number	2,912	2,840	2,456	4,407	6,743	8,601
,, —value in rupees	2,38,661	1,15,142	1,17,390	1,38,550	2,38,555	2,90,823
Municipalities,—number ..	.	..		.	6	6
,, —income in rupees	.	..		20,099	14,225	16,403
Dispensaries,—number of	.	.		5	5	6
,, —patients .		.	..	11,850	20,399	22,971
Schools,—number of .	.	.	71	96	70	69
,, —scholars .	..	.	2,288	3,101	3,140	3,382

NOTE.—These figures are taken from Tables Nos I, III, VIII, XI, XV, XXI, XLI, XLV, L, LIX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	ANNUAL RAINFALL IN TENTHS OF AN INCH.																	
Rain-gauge station.	1866-67	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	[illegible]
Dharmsala ..	960	1401	1121	1238	1753	1022	1536	1301	1405	1,565	1502	893	1409	1640	1245	987	[illegible]	[illegible]
Kangra ..	620	882	[illegible]	589	843	915	916	747	907	1,007	969	420	759	795	743	851	[illegible]	771
Nurpur .	591	642	516	648	652	772	904	671	704	977	1079	644	870	893	816	772	814	[illegible]
Hamirpur ..	316	548	374	625	542	732	456	373	556	700	915	435	509	409	607	673	[illegible]	[illegible]
Dera ..	403	712	458	546	479	816	632	701	547	771	854	542	790	590	361	720	[illegible]	[illegible]
Kulu ..	458	482	438	396	407	521	289	341	315	456	571	560	692	409	583	374	[illegible]	[illegible]
Plach ..	..	..	290	362	282	548	474	512	389	518	651	499	467	447	559	435	[illegible]	[illegible]
Palampur ..	..	..	1002	784	1397	1281	906	1074	137	1,521	1753	911	1130	1844	1808	1048	[illegible]	[illegible]

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3
MONTHS.	ANNUAL AVERAGES. No. of rainy days in each month—1867 to 1876.	ANNUAL AVERAGES. Rainfall in tenths of an inch in each month—1867 to 1881.
January	5	33
February	6	55
March	6	39
April	3	20
May	4	30
June	10	104
July	2	132
August	21	372
September	12	131
October	1	11
November		4
December	2	20
1st October to 1st January	4	34
1st January to 1st April	17	127
1st April to 1st October	74	1,089
Whole year	95	1,250

NOTE.—These figures are taken from Table No XXIV of the Revenue Report, and from page 34 of the Famine Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
TAHSIL STATIONS.	AVERAGE FALL IN TENTHS OF AN INCH, FROM 1873-74 TO 1877-78. 1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Nurpur ..	18	125	721	864
Hamirpur ..	14	107	491	612
Dera ..	13	126	607	746
Kulu ..	4	172	216	392

NOTE.—These figures are taken from pages 56, 67 of the Famine Report.

Table No. V, showing the DISTRIBUTION of POPULATION.

1	2	3	4	5	6	7	8	9	10
	District	Tahsil Kangra.	Tahsil Nurpur	Tahsil Hamirpur	Tahsil Dera.	Kulu Sub-division	Kulu Proper.	Lahaul.	Spiti.
Total square miles	9,069	1,065	514	644	502	6,344	1,934	2,255	2,155
Cultivated square miles	957	200	180	290	220	67	60	5	2
Culturable square miles	383	129	39	77	65	73	73	..	..
Square miles under crops (average 1877 to 1881)	971	275	220	245	166	65	65	..	..
Total population	730,845	218,588	105,241	176,609	121,423	108,981	100,259	5,860	2,862
Urban population	24,482	10,709	5,741	3,431	4,598			..	..
Rural population	706,363	207,879	99,500	173,178	116,825	108,981	100,259	5,860	2,862
Total population per square mile	81	205	205	274	242	17	52	3	1
Rural population per square mile	78	191	194	269	233	17	52	3	1
Towns & Villages. Over 10,000 souls	3			8			..	..	..
5,000 to 10,000	13	2	1	4	3	2	..	..	..
3,000 to 5,000	32	9	2	10	2	9	..	..	..
2,000 to 3,000	43	17		11	7	8	..	..	..
1,000 to 2,000	[illegible]	40	21	26	27	19	..	..	..
500 to 1,000	[illegible]	76	97	13	37	14	.	..	..
Under 500	277	88	128	7	40	14		.	..
Total	681	232	192	74	116	67	..	..	..
Occupied houses — Towns	4,344	1,717	982	706	939		.	..	..
Occupied houses — Villages	108,086	30,951	12,711	25,995	17,824	20,576	.	..	..
Unoccupied houses — Towns	1,751	640	576	96	472		.	..	..
Unoccupied houses — Villages	20,970	6,482	2,306	3,922	3,200	5,060		..	..
Resident families — Towns	6,694	2,78[illegible]	1,583	1,010	1,320		..	..	..
Resident families — Villages	144,978	38,185	21,694	[illegible]	26,701	22,342	.	.	..

NOTE.—These figures are taken from Tables Nos I and XVIII of the Census of 1881, except the cultivated, culturable, and crop areas, which are taken from Tables Nos I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8	9	10
			Males per 1,000 of both sexes		Distribution of Immigrants by Tahsils.				
Districts.	Immigrants.	Emigrants.	Immigrants	Emigrants	Kangra	Nurpur	Hamirpur.	Dera.	Kulu sub-division.
Simla	3,263	2,782	307	827	176	80	2,661	67	[illegible]
Hoshiarpur	11,711	10,560	495	237	1,570	2,474	3,303	3,749	[illegible]
Amritsar	303	2,371	703	577	136	157	28	64	13
Gurdaspur	5,640	5,709	463	369	1,078	4,039	47	159	[illegible]
Lahore	165	1,022	716	714	71	50	10	15	[illegible]
Native States	7,312	9,632	521	644	[illegible]	1,702	296	155	[illegible]
N. W. P. and Oudh	1,518	.	777	..	1,040	95	108	210	[illegible]
Kashmir	2,843	.	829	.	868	1,574	27	97	[illegible]

NOTE.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9	10	11	12	13
	District.			Tahsils.								
	Persons.	Males	Females.	Kangra	Nurpur.	Hamirpur.	Dera.	Kulu Sub Division.	Kulu proper.	Lahaul.	Spiti.	Villages.
Persons ..	730,845	..	..	218,588	105,244	176,609	121,423	108,981	100,259	5,860	2,862	706,363
Males ..	..	380,867	..	114,801	58,191	90,619	62,710	54,546	50,360	2,828	1,358	367,313
Females ..	..	..	349,978	103,787	47,053	85,990	58,713	54,435	49,899	3,032	1,504	339,050
Hindus ..	687,635	357,610	330,025	207,252	88,268	170,555	116,067	105,403	99,686	5,806	1	666,164
Sikhs ..	738	418	320	112	183	161	275	7	7	..	..	711
Jains ..	133	69	64	.	4	118	11		..	..	..	90
Buddhists ..	2,860	1,356	1,504	..		.	..	2,860	..	..	2,860	2,860
Zoroastrians ..	4	3	1	4			.		..	..	..	1
Musalmans ..	39,148	21,231	17,917	10,076	16,781	5,774	5,070	547	522	25	..	34,354
Christians ..	327	180	147	211	8	1		74	..	..	..	177
Others and unspecified ..	..	..	.	..	..	..	..	.	..	..	..	..
European and Eurasian Christians ..	210	116	94	192	3	1	.	14	..	.	..	..
Sunnis ..	37,003	20,075	16,988	10,200	16,797	5,052	4,937	477		..	..	32,434
Shiahs ..	309	185	124	27	190	17	10	65	..	.	.	144
Wahabis	4	2	2	1	3				.			4

NOTE.—These figures are taken from Table Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5	6	7	8	9
Language.	District.	Distribution by Tahsils.						
		Kangra.	Nurpur.	Hamirpur.	Dera	Kulu sub-division	Lahaul.	Spiti.
Hindustani ..	1,771	1,162	103	149	223	134	..	..
Bagri ..	14	10	.	4	.		..	..
Panjabi ..	98,195	8,066	83,819	9,084	2,002	225	..	..
Pahari ..	619,468	212,901	20,412	167,363	119,178	99,884	..	..
Lahuli ..	5,793	14			..	5,779	5,779	..
Tibeti ..	2,904	1	..	..	1	2,902	41	2,861
Kashmiri ..	1,316	93	1,158	2	10	44	..	..
Nepalese ..	1,164	1,145	16	3	..	..	..	..
Persian ..	17	10	1	8	..	8	..	..
English ..	191	179	8	1	..	8	..	..

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA.	Caste or tribe.	TOTAL NUMBERS.			MALES, BY RELIGION.				Proportion per mille of population.
		Persons	Males.	Females	Hindu	Sikh.	Jain.	Musalman	
	Total population ..	730,845	380,867	349,978	357,610	418	69	21,281	1,000
1	Jat .	11,118	5,926	5,192	5,634	87	..	201	15
2	Rajput .	92,836	48,749	44,087	47,559	26	.	1,157	127
60	Thakar	19,122	10,937	8,185	10,937	.	..	..	26
39	Rathi	50,767	26,818	23,949	26,818		.	..	69
8	Gujar .	8,460	4,411	4,049	612	.		3,795	12
20	Kanet	61,141	30,462	30,679	30,462	.	..	..	84
29	Ghirat	108,716	55,805	52,911	55,734	71	.	..	149
3	Brahman .	109,881	57,088	52,793	57,042	11	.	..	150
21	Nai	7,838	4,128	3,710	4,075	.	.	53	11
40	Jogi	6,043	3,620	2,423	2,413		.	207	7
75	Sud .	5,775	2,880	2,895	2,880	.	.	..	8
16	Khatri	7,760	4,526	3,234	4,504	21	..	..	11
5	Chamar	51,679	26,597	[illegible]	26,482	54	..	..	71
9	Julaha	25,129	14,539	[illegible]	10,202	18	..	4,319	33
15	Jhinwar	10,500	5,411	5,089	5,376	2	..	33	14
22	Lohar	15,655	7,983	7,672	7,899	9	..	78	21
11	Tarkhan	16,286	8,628	7,658	8,509	89	..	37	22
13	Kumhar	7,897	4,254	3,643	4,120	4	..	130	14
61	Darzi ..	3,682	1,908	1,774	1,891	2	..	15	5
23	Teli .	5,495	2,902	2,593	45	..	..	2,917	7
78	Batwal	3,630	1,914	1,716	1,914		..	..	5
41	Dumna	11,095	5,759	5,336	5,759		..	.	15
97	Sarera	5,122	2,624	2,498	2,613	9	.	2	7
66	Koli .	11,301	5,730	5,571	5,726	4	..	..	15
50	Dagi	19,742	9,991	9,751	9,991	.	..	..	27

NOTE.—These figures are taken from Table No VIIIA of the Census of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No VIIIA.	Caste or tribe	Persons	Males.	Females
4	Chuhra .	896	485	411
6	Pathan .	1,095	626	469
7	Arain .	1,067	620	447
17	Shekh .	1,792	1,062	730
25	Mirasi	1,927	994	933
26	Kashmiri .	1,661	901	760
30	Sunar	3,071	1,613	1,458
31	Saini	1,911	1,017	894
35	Faqir miscellaneous & unspecified	2,155	1,248	907
36	Chhimba	2,867	1,494	1,373
42	Mallah ..	2,661	1,310	1,351
48	Bharai	1,696	918	778
49	Barwala .	1,514	803	711
52	Labana .	2,198	1,177	1,021
53	Bairagi ..	840	469	371
56	Kalal .	2,505	1,336	1,169
67	Lilari .	532	292	240
80	Rawal ..	764	423	341
81	Gaddi	2,036	1,415	621
93	Raj .	527	250	277
95	Saniyasi .	1,545	1,008	537
112	Mahajan (Pahari)	4,120	2,206	1,914
120	Pujari .	836	464	372
137	Barar ..	980	493	496
138	Chahzang ..	2,624	1,221	1,403
151	Ghai ..	1,579	783	796
158	Dhogri ..	1,412	707	705

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
	DETAILS.	SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	206,870	114,098	152,726	164,586	21,271	71,299
	Hindus	195,104	107,370	142,848	154,842	19,598	67,818
	Sikhs	189	104	198	157	37	69
	Jains	35	20	29	28	5	16
	Buddhists	683	618	616	647	57	289
	Musalmans	10,690	5,894	8,973	8,862	1,568	3,161
	Christians	114	87	60	50	6	10
Distribution of every 10,000 souls of each age.	All ages	5,432	3,260	4,010	4,703	558	2,037
	0—10	9,955	9,621	42	371	3	8
	10—15	9,339	5,682	631	4,169	29	149
	15—20	7,613	881	2,298	8,622	89	497
	20—25	5,106	169	4,651	8,967	243	864
	25—30	3,086	70	6,488	8,504	426	1,426
	30—40	1,535	42	7,748	7,278	717	2,680
	40—50	860	25	7,963	4,880	1,177	5,095
	50—60	709	34	7,543	2,712	1,748	7,254
	Over 60	611	40	6,526	1,107	2,833	8,853

NOTE.—These figures are taken from Table No VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females	Persons.	Males	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877	..	..	..	8,055	6,801	14,856	2	34	8,986
1878	..	..	..	9,105	7,549	16,654	1	227	10,190
1879	..	..	..	13,309	10,826	24,135	2,048	244	14,644
1880	7,839	6,908	14,747	13,560	11,712	25,272	2	30	15,437
1881	10,569	9,485	20,054	11,530	10,138	21,668	37	1	19,988

NOTE.—These figures are taken from Tables Nos I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XIA, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January	1,330	1,402	1,419	1,644	1,842	7,637
February	1,237	1,241	1,552	1,745	1,619	7,394
March	1,235	1,320	1,592	1,778	1,586	7,511
April	1,003	1,055	1,469	1,535	1,315	6,377
May	1,119	1,448	1,969	2,137	1,426	8,099
June	1,330	1,655	1,893	2,201	1,553	8,132
July	1,146	1,104	1,480	1,585	1,170	6,485
August	975	1,195	3,503	2,112	1,425	9,210
September	1,488	1,541	3,409	3,319	3,281	12,078
October	1,359	1,720	2,299	2,820	3,020	11,218
November	1,235	1,600	2,093	2,139	2,132	9,199
December	1,449	1,378	1,917	2,057	2,299	9,095
Total	14,856	16,654	24,135	25,272	21,668	102,585

Table No. XIB, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	703	798	886	1,020	1,067	4,474
February ..	688	664	985	931	940	4,208
March .	668	726	927	851	869	4,041
April .	580	566	814	826	788	3,574
May ..	645	818	1,217	1,221	880	4,781
June .	717	913	856	1,415	919	4,820
July ..	680	636	708	945	700	3,735
August .	618	786	1,546	1,337	898	5,185
September	1,005	1,127	2,465	2,210	1,636	8,443
October .	995	1,226	1,703	1,958	2,346	8,228
November .	825	1,092	1,361	1,459	1,469	6,196
Dadember ..	862	838	1,116	1,254	1,490	5,560
TOTAL ..	8,986	10,190	14,044	15,437	13,988	63,245

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1	2	3	4	5	6	7	8	9
	INSANE		BLIND.		DEAF AND DUMB		LEPERS.	
	Males	Females	Males	Females.	Males	Females.	Males.	Females.
All religions { Total	310	166	847	906	1,832	1,226	796	264
All religions { Villages	309	162	786	863	1,786	1,197	771	250
Hindus	300	160	790	846	1,747	1,156	769	263
Sikhs				1	1		..	
Musalmans	10	6	50	43	81	67	26	1

NOTE.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

1	2	3	4	5
	MALES		FEMALES	
	Under instruction	Can read and write	Under instruction	Can read and write
All religions { Total	5,038	9,867	94	232
All religions { Villages..	4,166	[illegible]	54	159
Hindus .	4,738	13,090	52	144
Sikhs	11	68		
Jains .	1	13		
Buddhists	33	196		

1	2	3	4	5
	MALES		FEMALES.	
	Under instruction	Can read and write.	Under instruction.	Can read and write.
Musalmans .	231	495	11	25
Christians	24	96	31	68
Tahsil Kangra	1,603	7,786	52	111
,, Nurpur	756	2,829	9	[illegible]
,, Hamirpur	1,152	4,134	24	[illegible]
,, Dera	1,116	4,526	1	15
Kulu Sub-Division	412	1,591	8	[illegible]

NOTE.—These figures are taken from Table No. XIII of the Census of 1881.

Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED				UNCULTIVATED						
	Irrigated										
	By Government works	By private individuals	Unirrigated.	Totalcultivated	Grazing lands	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Govt.
1868-69 ..	.	118,075	463,267	581,342	.	276,605	4,895,587	5,172,192	5,753,534	808,430	
1873-74 ..	.	164,598	458,167	602,665		[illegible],162	882,683	960,845	1,583,410	800,600	6,278
1878-79	.	169,303	443,228	612,531	*	134,872*	4,416,872*	4,551,744*	5,164,275*	789,007	33,179
Tahsil details for 1878 79—											
Tahsil Kangra ..	.	121,078	60,855	181,933	.	36,585	404,706	441,291	623,224	200,616	161
,, Nurpur .	..	33,376	82,086	115,462		20,655	186,517	207,170	322,632	122,986	9,002
,, Hamirpur	.	2,795	183,054	185,[illegible]	.	9,162	174,901	183,253	369,403	170,043	759
,, Dera .	..	10,388	76,054	86,442	.	21,796	117,869	139,165	226,607	125,232	12,967
Kulu Sub-division	..	1,665	41,179	42,844	..	46,676	3,534,189	3,580,865	3,623,709	86,182	9,649
Kulu proper ..	..	665	36,899	38,564	.	46,676	718,894	765,870	803,934	76,345	9,649
Lahaul ..	..		3,096	3,096	..	..	1,471,595	1,471,595	1,474,691	3,047	
Spiti ..	..	..	1,184	1,184	..	..	1,344,000	1,344,000	1,345,184	790	

Table No. XV, showing TENURES held direct

1	2	3	4	5	6	7	8	9	10	11	12	13
	Whole District.				*Tahsil Kangra.*				*Tahsil Nurpur.*			
NATURE OF TENURE.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—ESTATES NOT BEING VILLAGE COMMUNITIES, AND PAYING IN COMMON (ZAMINDARI).												
IV.—*Paying 1,000 rupees revenue & under.* (a). Held by individuals under the law of primogeniture.	3	3	1	1,905		-	.		3	3	1	1,905
IV.—*Paying 1,000 rupees revenue & under.* (b). Held by individuals or families under the ordinary law.	9	9	215	14,692	..				9	9	215	14,692
PROPRIETARY CULTIVATING VILLAGE COMMUNITIES												
B.—*Zamindari* .. Paying the revenue & holding the land in common.	10	10	210	10,054			.		10	10	210	10,054
C.—*Pattidari* .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance	7	7	75	13,871			.	.	7	7	75	13,871
D.—*Bhayachara* .. In which possession is the measure of right in all lands.	112	112	62,169	318,571	35	35	45,089	162,362	18	18	1,000	9,010
E.—*Mixed or imperfect pattidari or bhayachara.* In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty	519	519	197,393	1,175,859	199	199	71,420	270,405	136	136	30,255	262,236
F.—*Grantees of Government not falling under any previous class and paying revenue direct to Government in the position of—*												
H.—*Lessees*	10	10	1,716	11,046		..	.		5	5	569	4,911
G.—*Landholders who have redeemed the revenue and are not members of any village community nor included in any previous class.*	8	8	5	1,892		..		..	7	7	2	1,644
I.—*Government waste, reserved or unassigned.*	152	.		33,724	29			2,995	16	.	..	9,612
TOTAL ..	830	678	261,786	1,581,554	263	234	116,509	435,762	211	195	32,327	327,874

NOTE.—These figures are taken from Table

from Government as they stood in 1878-79.

14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Tahsil Hamirpur.				*Tahsil Dera.*				*Kulu Sub-division*				*Kulu proper.*			
No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates	No. of villages	No. of holders or shareholders	Gross area in acres.	No. of estates	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
..	..	..	.		.		.	..	.	.	.	..	..	..	..
..	..	..	.		.		.	.			.	..	..	..	..
	.	.		.									.	.	..
..		.			.		..	.			.	.		..	..
23	23	14,875	92,235	36	36	1,705	54,064	.				..	.	..	..
50	50	40,665	221,123	67	67	25,594	175,364	67	67	29,450	246,732	48	48	27,235	242,453
..	.	..	.	1	1	1,141	6,073	4	4	8	62	4	4	8	62
..	..	..	..	1	1	8	248	..	.		..		..	..	..
8	..	..	750	64	..	..	12,967	40	..	.	7,400	40	..	..	7,400
76	73	55,040	314,108	169	105	28,443	240,616	111	71	29,467	254,194	92	52	27,243	249,915

No. XXXIII of the Revenue Report for 1878-79.

Table No. XV, showing TENURES held direct from Government as they stood in 1878-79.

NATURE OF TENURE.	30	31	32	33	34	35	36	37
	Lahaul.				*Spiti.*			
	No. of estates.	No of villages	No. of holders or shareholders.	Gross area in acres	No of estates.	No of villages.	No. of holders or shareholders.	Gross area in acres.
A. Estates not being village communities, and paying in common (Zamindari)								
IV.—Paying 1,000 rupees revenue & under. (a). Held by individuals under the law of primogeniture			.	.	..		.	.
(b). Held by individuals or families under the ordinary law.							.	. .
Proprietary cultivating village communities.								
B.—Zamindari . Paying the revenue & holding the land in common.	.		.				.	
C.—Pattidari . The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance			.		.	.		..
D.—Bhayachara In which possession is the measure of right in all lands.								
E.—Mixed or imperfect pattidari or bhayachara In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	14	14	1,908	3,096	5	5	321	1,188
F.—Grantees of Government not falling under any previous class and paying revenue direct to Government in the position of —								
H.—Lessees	..	..	.	.	.	..	..	.
G.—Landholders who have redeemed the revenue and are not members of any village community nor included in any previous class.	.		..	..	.	.	.	..
I.—Government waste, reserved or unassigned .	.	..			..	..	..	..
TOTAL ..	14	14	1,908	3,096	5	5	321	1,188

NOTE.—These figures are taken from Table No. XXXIII of the Revenue Report for 1878-79.

Table No. XVI, showing TENURES not held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	District Kangra.		*Tahsil Kangra*		*Tahsil Nurpur.*		*Tahsil Hamirpur.*		*Tahsil Dera.*		*Kulu Sub-Division.*		*Kulu proper.*		*Lahaul.*		*Spiti.*	
NATURE OF TENURE.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.
A.—TENANTS WITH RIGHT OF OCCUPANCY.																		
I. Paying rent in cash. (a) Paying the amount of Government revenue only to the proprietors	180	247	110	147	40	60	12	15	9	25	.	.	..	.	.		..	..
(b) Paying such amount, plus a cash Malikanah	212	747	13	135	7	105	192	504	..	..								
(c) Paying at stated cash rates per acre	87	133			5	5	64	128		.		..	.	.	..	.	.	..
(d) Paying lump sums (cash) for their holdings	154	312			52	100			102	212		.	.				.	..
Total paying rent in cash	633	1,439	132	285	102	270	285	647	111	237	.	..	..		.	.	..	.
II. Paying rent in kind. (a) Paying a stated share of the produce in kind. (1) Paying ½ produce & more	2,587	2,668	148	83	15	25	1,897	2,050	392	411	.	.	.					..
(2) ⅓ produce and less than ½ produce	1,143	5,458	50	64	1,026	5,130	13	21	54	243		..				..	.	..
(c) Paying a fixed quantity of grain for their holdings, with or without a further cash contribution	190	367		.	190	367									..			..
Total paying rent in kind	3,920	8,493	198	146	1,366	5,622	1,910	2,071	446	654	.	..		.		.	..	..
GRAND TOTAL of Tenants with rights of occupancy	4,553	9,932	330	431	1,468	5,892	2,198	2,718	557	891	.	.	.		.	..	..	..
B.—TENANTS HOLDING CONDITIONALLY.																		
I. For period on lease. (a) Written	75	608			60	575			10	20	5	13	5	13	..	..	..	..
(b) Not written	281	853			105	840			176	18	..	..			..	..	..	..
II. Subject to village service and payment of rent	92	52	50	30	10	5	20	10	12	7	..	.	..	..	..	..	..	..
C.—TENANTS-AT-WILL.																		
I. Paying in cash	2,207	6,566	10	29	475	1,680			782	3,276	940	1,681	940	1,581	..	..	..	..
II. Paying in kind. (a) ½ produce and more	18,192	28,626	3,487	2,652	3,136	7,550	4,787	7,181	4,412	7,120	2,370	4,123	2,370	4,123	..	..	..	..
(b) less than ½ produce	5,494	17,785	222	1,060	4,250	14,150	100	715	690	1,580	232	290	232	290	..		..	..
D.—PARTIES HOLDING AND CULTIVATING SERVICE-GRANTS FROM PROPRIETORS FREE OF ALL REVENUE.																		
I. Sankalap or Dharmarth	287	78	.		212	48	..	..	29	16	46	14	46	14	..	..	..	..
II. Conditional on service	1,470	1,565	11	40	195	74	85	113	20	8	1,159	1,330	1,159	1,330	..	..	..	..
GRAND TOTAL OF TENURES	32,651	66,965	4,110	4,382	9,911	30,814	7,196	10,737	6,668	12,991	4,752	7,351	4,752	7,351	..	..	..	..

NOTE.—These figures are taken from Table No. XXXIV of the Revenue Report.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		Remaining acres.			
	No. of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income, 1877-78 to 1881-82.
Whole District	.	35,199			34,857	150	192	6,852
Tahsil Kangra	..	842		..		150	192	..
" Nurpur	.	9,612	.	..	9,612			..
" Hamirpur	.	760	.	..	760	..	..	..
" Dera	.	12,967		..	12,907		..	..
Kulu sub-division	..	11,526		.	11,528	..	..	..
Kulu (proper)	.	11,528	.		11,528	.	..	..
Lahaul	.	.	.			.	.	..
Spiti				.		.	.	..

Note.—These figures are taken from Table No. IX of the Revenue Report of 1881-82.

Table No. XVIII, showing the FORESTS.

1	2	3	4
	Area in square Miles.		
Name of Forest.	Reserved.	Protected.	Unreserved.
Dera	17	.	..
Nurpur	16	..	..
Various	..	..	460

Note.—These figures are taken from Table No. XLIX of the Forest Report of 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads	411	19,179	938
Canals	161	413	3
State Railways ..	..		..
Guaranteed Railways	.	..	..
Miscellaneous	489	8,876	872
Total	1,061	28,468	1,308

Note.—These figures are taken from Table No XI of the Revenue Report.

Table No. XX, showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Years.	Total.	Rice	Wheat.	Jawar.	Bajra	Makai.	Jau	Gram	Moth.	Poppy.	Tobacco	Cotton.	Indigo.	Sugarcane.	Vegetables.
1873-74 ..	413,620	110,946	119,020	421	500	60,877	3?,264	19,530	2,144	609	1,219	5,210		6,114	3,000
1874-75	451,576	118,763	122,035	428	334	58,146	40,211	32,600	2,420	510	1,493	8,009		8,424	4,570
1875-76 .	516,669	149,243	127,528	227	139	67,597	49,958	33,668	420	923	733	6,908	..	8,506	8,875
1876-77	874,828	147,766	144,170	216	123	65,093	56,841	370,802	490	1,539	776	6,733	.	8,189	6,551
1877-78	562,106	114,668	142,196	227	135	130,225	50,100	27,2[illegible]	850	1,714	914	6,773	.	10,389	4,315
1878-79	658,651	189,711	144,977	352	241	141,265	74,118	25,271	755	1,463	790	8,479	.	11,075	3,981
1879-80	552,615	116,287	122,839	577	887	125,786	55,567	10,007	892	1,022	815	5,782	..	7,471	4,782
1880-81	637,585	164,447	143,171	412	119	156,899	64,973	4,153	540	1,431	1,074	4,030	..	12,039	4,104
1881-82	711,755	188,031	166,822	302	85	167,970	67,928	9,?36	912	1,717	1,160	6,600		10,547	4,546
Name of Tahsil.	**Tahsil averages for the five years, from 1877-78 to 1881-82.**														
Kangra ..	175,719	71,426	50,521	231		11,915	11,589	971	95	1	40	778	.	8,300	674
Nurpur	140,767	81,409	26,871	135	162	23,708	21,451	2,119	528	10	176	1,407	..	2,977	3,146
Hamirpur	156,921	24,969	24,269	..		76,106	3,544	9,587	163	.	201	1,842	..	2,825	52
Dera ..	106,476	12,118	26,995	1	9	26,935	19,954	4,370		1	225	2,987	..	1,592	427
Kulu (Sub-Division)	41,682	4,707	13,404	.	..	5,606	7,014	173	.	1,456	308	..	..	..	266
Kulu (proper)	41,682	4,707	13,404	.	.	5,666	7,014	173	.	1,456	308	.	..	..	266
Lahaul .						Nil			Nil						
Spiti .						Nil			Nil						
Total ..	621,504	144,629	142,061	308	171	144,330	63,553	17,221	786	1,468	951	6,405	..	10,284	4,265

Note.—These figures are taken from Table No. XLIV of the Administration Report.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1881-82.			Average produce per acre as estimated in 1881-82.
			Rs	A	P.	lbs.
Rice		Maximum	20	0	0	672
		Minimum	1	7	3	
Indigo		Maximum		.	..	..
		Minimum		.	..	
Cotton		Maximum	5	5	4	68
		Minimum	0	8	11	
Sugar		Maximum	29	1	6	460
		Minimum	1	0	0	
Opium		Maximum	30	0	0	7
		Minimum	10	0	0	
Tobacco		Maximum	30	12	0	771
		Minimum	2	0	0	
Wheat	Irrigated	Maximum	32	10	4	625
		Minimum	4	7	3	
	Unirrigated	Maximum	13	6	9	
		Minimum	[illegible]	11	6	
Inferior grains	Irrigated	Maximum	7	0	0	721
		Minimum	0	13	4	
	Unirrigated	Maximum	20	0	0	
		Minimum	0	[illegible]	9	
Oil seeds	Irrigated	Maximum	10	[illegible]	0	201
		Minimum	0	[illegible]	6	
	Unirrigated	Maximum	10	10	8	
		Minimum	0	6	0	
Fibres	Irrigated	Maximum	8	8	6	376
		Minimum	1	0	10	
	Unirrigated	Maximum	6	0	0	
		Minimum	1	4	0	
Gram						135
Barley						312
Bajra						.
Jawar						.
Vegetables						
Tea						183

NOTE.—These figures are taken from Table No XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9	10	11	12
KIND OF STOCK.	WHOLE DISTRICT FOR THE YEARS			TAHSILS FOR THE YEAR 1878-79							
	1868-69	1873-74	1878-79	Kangra.	Nurpur.	Hamirpur	Dera.	Kulu Sub-Divn	Kulu proper.	Lahaul.	Spiti.
Cows and bullocks	4,17,481	344,948	311,868	42,340	50,005	92,530	65,872	56,121	56,121	..	..
Horses	1,510	1,815	1,741	584	285	280	334	258	258		..
Ponies	3,035	2,681	2,343	692	425	425	482	319	319	..	..
Donkeys	426	700	857	235	560	25	18	19	19	..	..
Sheep and goats	3,44,009	365,356	143,840	20,170	9,192	83,000	32,216	87,262	87,262	..	..
Pigs	901	.	.	..			..			..	
Camels	63	103	95		45	24	26	.	..	..	
Carts	..	82	17	..	12	..	5	..	..	..	
Ploughs	69,069	75,087	82,950	13,832	20,623	20,100	18,856	15,039	15,039	..	
Boats	36	44	27	..	2	2	23	..	..	..	

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5	1	2	3	4	5
Number.	Nature of occupations.	Males above 15 years of age.			Number.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.			Towns.	Villages.	Total.
1	Total population ..	9,581	229,113	238,694	17	Agricultural labourers ..	42	6,666	[illegible]
2	Occupation specified .	9,026	221,108	230,134	18	Pastoral ..	85	4,818	[illegible]
3	Agricultural, whether simple or combined.	1,250	159,091	160,341	19	Cooks and other servants ..	538	2,041	[illegible]
					20	Water-carriers ..	183	299	[illegible]
4	Civil administration ..	585	2,749	3,334	21	Sweepers and scavengers .	124	112	[illegible]
5	Army .	343	608	951	22	Workers in reed, cane, leaves, straw, &c.	195	3,011	[illegible]
6	Religion ..	507	2,378	2,885					
7	Barbers .	80	1,712	1,792	23	Workers in leather ..	14	424	[illegible]
8	*Other professions*	155	788	943	24	Boot makers .	182	6,327	[illegible]
9	Money-lenders, general traders, podlars, &c.	185	1,119	1,304	25	Workers in wool and pashm	381	847	[illegible]
					26	,, ,, silk .	6	10	[illegible]
10	Dealers in grain and flour	828	5,534	6,362	27	,, ,, cotton ..	198	7,110	[illegible]
11	Corn-grinders, parchers, &c.	238	2,966	3,204	28	,, ,, wood ..	219	3,840	[illegible]
12	Confectioners, green-grocers, &c.	154	194	348	29	Potters .	44	1,455	[illegible]
					30	Workers and dealers in gold and silver.	176	946	[illegible]
13	Carriers and boatmen	91	1,589	1,680					
14	Landowners .	920	108, [illegible]7	109,327	31	Workers in iron .	71	2,693	[illegible]
15	Tenants	124	29,191	2[illegible],315	32	General labourers .	850	10,049	[illegible]
16	Joint-cultivators	..	1,336	1,336	33	Beggars, faqirs, and the like	548	5,488	[illegible]

NOTE.—These figures are taken from Table No XIIA of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other fabrics	Paper	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing & manufacturing of dyes.
Number of mills and large factories		.		..		.	..	..	..	..
Number of private looms or small works	.	3,392	120	.	.	1,832	1,145	80	310	[illegible]
Number of workmen in large works { Male	..				..	.	.	..	..	..
Number of workmen in large works { Female					.				..	..
Number of workmen in small works or independent artisans.	..	8,030	25,828			4,161	2,989	188	371	[illegible]
Value of plant in large works		.		.			.		..	..
Estimated annual out-turn of all works in rupees.		2,50,043	26,877		.	1,25,868	1,20,606	23,932	18,497	21,1[illegible]

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and Shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories		..		.	..	..	..	..
Number of private looms or small works.	4,160	981	1,042	45	..	614	5,532	19,[illegible]
Number of workmen in large works. { Male ..	..	..	.	..	..	..	..	..
Number of workmen in large works. { Female	..	.	..		..	..	..	..
Number of workmen in small works or independent artisans.	9,582	2,022	1,622	289	..	936	7,622	[illegible]
Value of plant in large works ..		..	..	.	..	..	..	..
Estimated annual out-turn of all works in rupees.	2,22,459	87,354	1,13,678	20,090	..	2,75,931	14,18,683	[illegible]

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXVI, showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	Number of seers and chitanks per rupee.																													
Year.	Wheat.		Barley.		Gram.		Indian corn.		Jawar.		Bajra.		Rice (fine).		Urd dal		Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ..	16	5	19	9	12	0	..	..	44	12	..	..	14	..	18	10	..	..	3	8	3	4	2	1	135	5	4	10	9	1
1862-63 ..	17	4	41	8	25	7	..	..	44	12	..	..	14	3	16	9			2	7	3	1	1	14	125	15	4	10	8	1
1863-64 ..	26	9	42	11	28	5		..	39	14		..	14	3	16	10		..	1	5	2	13	1	14	111	15	6	5	7	5
1864-65 ..	14	..	21	3	21	5		..	24	4			10	1	16	3			2	6	3	8	1	8	111	15	4	10	7	7
1865-66 ..	14		20	7	21	5			24	4			10	1	17	7	..		2	6	3	6	1	14	111	15	4	10	7	7
1866-67 ..	18	1	19	8	21	12			29	6			10	7	17	8		..	2	1	3	3	1	7	113	4	5	1	7	4
1867-68 ..	20	1	31	9	18	3	..	..	34	14			10	12	13	1			2	7	2	6	1	6	135	5	4	10	7	2
1868-69 ..	14	12	24	2	13	12		..	19	2		..	9	15	10	15	..	..	2	1	2	3	1	5	111	15	4	14	7	5
1869-70 ..	11	6	12	12	8	10	..		23	12			6	1	9				1	10	2	12	1	5	107	1	4	8	7	4
1870-71 ..	16	1	26	4	14	9	..		29	14	..		9	6	11	3			1	11	2	5	1	5	111	15	4	10	6	14
1871-72 ..	19	..	29		16	..	24		..				11		12		16	..	2	8	2	8	1	10	120		5	..	8	..
1872-73 ..	21		30	3	18	8	23	4					13	4	15		16	9	2	6	2	8	1	8	120	..	5	..	8	8
1873-74 ..	15	4	22		21	12	20	8					11	..	14		16		2	6	2	4	1	8	120		5	..	8	8
1874-75 ..	20		28		26		24	..					15		18		24		2	4	3		2		160	..	6	..	8	8
1875-76 ..	20		28	..	28	..	22					..	15		13		28		2	8	3	3	1	14	160	..	6	..	8	
1876-77 ..	16		22	..	22	8	18		..	..			15		13		20		2	8	3		1	8	160	..	6	..	8	
1877-78 ..	11	..	14		13	8	13				..	..	11		9	8	28		2		3	..	1	9	200	..	7	..	8	
1878-79 ..	10	8	14	8	11	8	15			..			8	..	10	8	20	..	2	8	2	2	1	10	200	..	6	..	[illegible]	
1879-80 ..	11	..	14	..	13	8	17	..		..		..	11	8	12		20	..	3	..	2	2	1	8	200	..	6	..	[illegible]	
1880-81 ..	17	..	22	..	16	..	19	8	..	..		..	14	..	13		24	..	2	..	2	4	1	5	160	..	6	..	[illegible]	
1881-82 ..	20	..	31	..	24	..	27	..	..	..	..	..	14	..	13	..	27	..	2	4	2	8	1	8	160	..	6	..	10	..

Note.—The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1872), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on the 1st January of each year.

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR	Wages of Labour per day.				Carts per day.		Camels per day		Donkeys per score per day.		Boats per day.	
	Skilled.		Unskilled.									
	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.	
1868-69 ..	0 5 0		0 8 0		3 0 0		0 7 0		3 12 0		[illegible]	
1873-74 ..	0 8 0	0 6 0	0 8 6	0 0 0	3 0 0		0 8 0	0 6 0	4 6 0		[illegible]	
1878-79 ..	0 8 0	0 6 0	0 4 6	0 3 6	1 8 0		0 8 0		7 8 0		0 0 0	
1879-80 ..	0 8 0	0 6 0	0 4 6	0 3 6	1 8 0		0 8 0		7 8 0		[illegible]	
1880-81 ..	0 8 0	0 6 0	0 4 6	0 3 6	1 8 0		0 8 0		7 8 0		[illegible]	
1881-82 ..	0 8 0	0 6 0	0 4 6	0 3 6	1 8 0		0 8 0		7 8 0		[illegible]	

Note.—These figures are taken from Table No. XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
YEAR	Fixed Land Revenue	Fluctuating and Miscellaneous Land Revenue	Tribute.	Local rates.	Excise.		Stamps.	Total Collections.
					Spirits.	Drugs.		
1868-69	620,805	11,018	1,11,000	.	40,592	10,007	57,411	8,58,773
1869-70	611,919	11,073	1,10,500		34,236	8,721	52,940	8,35,412
1870-71	611,408	14,463	1,07,500		27,475	6,735	48,277	8,15,861
1871-72	609,053	8,108	5,500	60,748	31,903	8,765	44,404	7,58,971
1872-73	609,418	12,274		60,827	29,040	8,259	48,249	7,58,107
1873-74	609,223	10,605		50,830	31,531	9,319	54,677	7,66,199
1874-75	612,118	8,035		50,775	24,654	9,850	57,077	7,67,[illegible]
1875-76	613,184	9,285		51,189	28,869	12,775	54,599	7,62,901
1876-77	612,868	5,468		60,806	27,555	15,918	61,381	7,73,098
1877-78	611,871	16,115	1,00,000	50,738	22,723	15,255	67,169	8,83,874
1878-79	612,515	7,014	1,00,000	67,635	15,447	15,527	69,072	8,87,2[illegible]
1879-80	612,873	9,449	1,00,000	62,123	15,612	12,311	64,261	8,70,689
1880-81	613,220	6,194	1,00,000	62,017	18,819	13,361	62,891	8,76,098
1881-82	613,609	6,362	1,00,000	63,107	18,701	14,559	67,187	8,82,878

Note.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:— Canal, Forests, Customs and Salt, Assessed Taxes, Fees, Cesses.

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections)	Fluctuating Revenue.					Miscellaneous Revenue.				
			Revenue of alluvial lands	Revenue of waste lands brought under assessment	Water advantage revenue	Fluctuating assessment of river lands.	Total fluctuating land revenue	Grazing dues.		Sale of wood from rakhs and forests	Sajji.	Total miscellaneous land revenue
								By enumeration of cattle.	By grazing leases.			
District Figures.												
Total of 5 years— 1868-69 to 1872-73 .	3,077,461	59,936	612				12,871	..	11,268	24,126	..	47,966
Total of 5 years— 1873-74 to 1877-78 ..	3,066,114	49,511	1,382	20		.	10,406	.	4,813	13,789	..	[illegible]
1878-79 ..	612,779	7,044	380	6		..	1,576	..	904	1,879	..	[illegible]
1879-80 .	613,452	9,449	307	.		.	2,186	..	819	2,193	..	[illegible]
1880-81 .	614,006	6,194	176	.	.		2,806	..	830	965	..	[illegible]
1881-82 ..	613,807	6,362	406	.		.	3,009	..	711	1,087	..	[illegible]
Tahsil totals for 5 years— 1877-78 to 1881-82.												
Tahsil Kangra .	1,155,051	31,310	.	222		.	2,662	..	4,447	10,054	..	[illegible]
" Nurpur ..	538,522	8,608	1,591	.	..	..	6,608	..				[illegible]
" Hamirpur ..	527,976	1,682	95	..	..	..	665	..				[illegible]
" Dera ..	574,611	3,940	292	..	..	..	1,687	..				[illegible]
" Kulu	279,296	938	..	..	..	..	884					[illegible]
" Kulu (proper)	264,689	838	..	..	..	..	884					[illegible]
" Lahaul	10,042	[illegible]										
" Saraj	3,765											

Table No. XXX, showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11
	TOTAL AREA AND REVENUE ASSIGNED.								PERIOD OF ASSIGNMENT.	
TAHSIL.	*Whole Villages.*		*Fractional parts of Villages.*		*Plots.*		*Total.*		*In perpetuity.*	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue	Area.	Revenue.	Area.	Revenue.
Kangra	2,161	2,228	..	.	3,676	6,289	5,837	8,512	8,817	4,987
Nurpur	23,514	8,864	779	600	4,512	7,046	28,805	16,510	18,084	7,478
Hamirpur	142,917	71,333	..	..	2,004	2,954	144,921	74,287	139,671	69,748
Dera	66,595	39,786	.	.	4,122	4,138	70,717	43,924	65,186	39,369
Kulu (Sub-Division	62,247	23,738	7,772	4,030	5,290	3,900	75,309	31,668	67,572	17,469
Kulu (Proper)	62,247	23,738	6,803	3,530	4,127	2,978	73,177	30,246	67,572	17,469
Lahaul	..	.	969	500	1,097	885	2,066	1,385	..	..
Spiti	..	.	.	..	66	37	66	37	..	..
Total District	297,434	145,944	8,551	4,630	19,604	24,827	325,589	174,901	289,279	139,991

	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	PERIOD OF ASSIGNMENT.—*Concluded*								NO. OF ASSIGNEES.					
TAHSIL.	*For one life.*		*For more lives than one.*		*During maintenance of Establishment*		*Pending orders of Government.*							
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life	For more lives than one.	During maintenance.	Pending orders.	TOTAL.
Kangra	1,400	2,352	.	.	614	1,223		.	25	605	.	38		723
Nurpur	8,007	4,318	..		7,704	4,716	.		72	1,542	.	32	.	1,646
Hamirpur	4,004	2,054		.	1,240	1,790	.	.	7	[illegible]	.	25	.	365
Dera	8,925	8,105			1,607	1,374			35	458		45	.	538
Kulu (Sub-division	2,320	8,429			5,411	7,750			48	2,553	.	65	..	2,666
Kulu (proper)	1,163	5,602	..		4,442	7,065	.		48	2,545	.	60	..	2,658
Lahaul	1,097	700	.		969	685		..		7		5	.	12
Spiti	66	37								1	.	..	..	1
Total District	19,668	19,218			16,042	16,652			187	5,551		200	..	5,988

NOTE.—These figures are taken from Table No XII of the Revenue Report for 1881-82.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR.	*Balances of land revenue in rupees.*		Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takavi advances in rupees.
	Fixed revenue	Fluctuating and miscellaneous revenue.		
1868-69	616	.	..	2,000
1869-70	9,398	.	100	
1870-71	682		..	4,000
1871-72	1,517	..		800
1872-73	1,025		.	500
1873-74	2,219		..	1,300
1874-75	1,280		.	200
1875-76	396	..	..	8,000
1876-77	1,266	.	.	..
1877-78	1,359	.	..	..
1878-79	224	.		2,000
1879-80	579	..	..	..
1880-81	876	..	..	2,000
1881-82	417	..	..	..

NOTE.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10
	Sales of Land.						Mortgages of Land.		
YEAR.	*Agriculturists.*			*Non-Agriculturists.*			*Agriculturists.*		
	No. of cases	Area of land in acres	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
District Figures									
Total of 6 years—1868-69 to 1873-74 ..	2,058	9,513	232,198	.	..	..	7,560	[illegible]	[illegible]
Total of 4 years—1874-75 to 1877-78 ..	1,898	7,267	203,522	669	3,567	102,387	3,534	14,778	[illegible]
1878-79	541	1,642	56,784	212	608	28,075	1,108	3,547	[illegible]
1879-80	744	2,225	97,322	140	1,517	70,493	905	4,796	[illegible]
1880-81 .	391	1,082	62,350	181	725	35,970	1,098	3,902	[illegible]
1881-82	587	2,338	187,524	167	1,377	40,012	580	1,702	[illegible]
Tahsil Totals for 5 years—1877-78 to 1881-82.									
Tahsil Kangra ..	1,312	5,224	303,064	399	1,821	129,857	1,686	8,054	[illegible]
" Nurpur .	63	397	4,186	68	419	4,829	249	2,928	[illegible]
" Hamirpur	204	1,255	26,944	85	370	11,788	1,076	5,217	[illegible]
" Dera	327	1,869	26,813	194	1,308	16,065	524	3,141	[illegible]
" Kulu	887	936	93,910	79	834	28,779	1,135	511	[illegible]
Kulu (proper)	887	936	93,910	79	834	28,779	1,136	511	[illegible]
Lahaul .	.	.		.	.	.	..	..	
Spiti	.	.	.	.	.	..	..	..	

YEAR.	11	12	13	14	15	16	17	18	19
	Mortgages of Land—*Concluded.*			Redemptions of Mortgaged Land.					
	Non-Agriculturists.			*Agriculturists.*			*Non-Agriculturists.*		
	No of cases.	Area of land in acres	Mortgage money	No of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
District Figures.									
Total of 6 years—1868-69 to 1873-74			.	.		.	..	..	
Total of 4 years—1874-75 to 1877-78	1,096	8,595	169,919	584	3,022	66,150	186	1,623	[illegible]
1878-79	672	3,266	80,662	224	915	29,403	298	1,078	[illegible]
1879-80	86	1,194	66,916	282	1,541	61,251	2	75	[illegible]
1880-81 .	363	1,811	24,281	224	683	12,838	17	138	[illegible]
1881-82	846	3,103	94,516	364	1,493	26,249	196	499	[illegible]
Tahsil Totals for 5 years—1877-78 to 1881-82.									
Tahsil Kangra	785	4,113	244,011	625	3,296	135,502	108	1,128	[illegible]
" Nurpur	386	3,870	35,779	17	926	6,479	16	890	[illegible]
" Hamirpur	656	958	29,755	325	1,047	10,193	257	716	[illegible]
" Dera .	521	3,707	38,620	74	498	3,945	67	612	[illegible]
" Kulu .			.	222	421	17,752	125	427	[illegible]
Kulu (proper)		.		222	421	17,752	125	427	[illegible]
Lahaul			.			..	..	..	
Spiti				.		.			

Note.—These figures are taken from Tables Nos XXXV and XXXVB of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption, are available before 1874-75. The figures for earlier years include *all* sales and mortgages

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
	Income from Sale of Stamps.				Operations of the Registration Department.							
	Receipts in rupees.		*Net income in rupees.*		*No. of deeds registered.*				*Value of property affected, in rupees.*			
YEAR.	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1877-78 ..	50,496	14,476	49,726	13,901	1,829	80	96	2,005	3,85,877	10,880	81,689	[illegible]
1878-79 ..	52,807	16,265	45,202	14,518	1,724	79	51	1,854	4,76,791	2,646	18,475	[illegible]
1879-80 ..	46,973	17,288	39,446	16,521	1,501	6	47	1,660	3,40,448	699	11,009	[illegible]
1880-81 ..	46,494	16,397	39,693	15,735	1,195	11	28	1,308	3,90,893	1,585	11,906	[illegible]
1881-82 ..	49,722	17,415	41,932	16,698	1,296	16	27	1,488	5,70,696	5,535	27,004	[illegible]

Note.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.

Table No. XXXIIIA, showing REGISTRATIONS.

1	2	3	4	5	6	7
	Number of Deeds registered.					
	1880-81.			1881-82.		
	Compulsory.	Optional.	Total	Compulsory.	Optional.	Total.
Registrar Kangra ..	1		1	3	..	3
Sub-Registrar Kangra	143	22	165	188	40	228
" Dharmsala	101	58	159	114	72	186
" Palampur	207	85	292	200	112	312
" Dera ..	67	53	120	66	53	119
" Jawalamukhi	45	76	121	45	62	107
" Hamirpur ..	118	92	210	97	48	145
" Kaflehr	28	11	39	36	7	43
" Nadaun	25	17	42	40	35	75
" Lambagraon	31	32	63	43	28	71
" Nurpur	35	24	59	32	18	50
" Indaura ..	22	17	39	12	27	39
" Kulu	11	10	21	26	16	42
" Kelang	5	10	15	8	18	26
" Jagatsukh		3	3		3	3
" Palach	7	12	19	20	19	39
Total of district	846	522	1,368	930	558	1,488

NOTE.—These figures are taken from Table No. I of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	Number of Licenses granted in each Class and Grade.											Total number of licenses	Total amount of fees	Number of villages in which licenses granted.
	Class I.				Class II.				Class III.					
	1 Rs. 500	2 Rs 200	3 Rs [illegible]	4 Rs [illegible]	1 Rs [illegible]	2 Rs [illegible]	3 Rs [illegible]	4 Rs 10	1 Rs 5	2 Rs 2	3 Re 1			
1878-79 ..	1	[illegible]	[illegible]	6	3	12	35	237	509	1,690	3,972	6,560	16,415	405
1879-80 ..	1	3	1	3	4	12	84	213	530	1,559	4,401	6,707	15,920	397
1880-81 ..	..	1			1	2	20	357	.	-		380	4,640	187
1881-82 ..	..	.	1	.	1	3	58	345				408	4,955	151
Tahsil details for 1881-82—														
Kangra ..	.	..	1		1	2	18	181			.	206	2,595	66
Nurpur ..		..		.			12	77				89	1,070	38
Dehra ..	..	.	.			1	3	41				45	535	17
Hamirpur ..	.	.				.		31				34	340	16
Kulu ..	..	..	.				5	20			.	34	415	14

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	FERMENTED LIQUORS.					INTOXICATING DRUGS.						EXCISE REVENUE FROM		
	Number of central distilleries.	No. of retail shops.		Consumption in gallons		No. of retail licenses		Consumption in maunds				Fermented liquors.	Drugs.	Total.
		Country spirits.	European liquors.	Rum.	Country spirits	Opium	Other drugs.	Opium	Charas.	Bhang.	Other drugs.			
1877-78 ..	5	117	12	.	7,113	5	5	24¾	639¼	.	..	22,721	15,247	37,968
1878-79 ..	6	92	14	13	4,152	5	5	6	650		..	16,224	15,208	31,432
1879-80 ..	6	86	9	78	4,588	5	5	17	18	.	..	15,487	12,252	27,739
1880-81 ..	6	98	10	158	5,104	5	5	13½	16¼	..	..	18,248	13,343	[illegible]
1881-82 ..	[illegible]	128	10	125	5,039	5	5	14	19¾	.	..	18,701	14,356	[illegible]
Total ..	[illegible]	516	55	374	[illegible]	25	25	75¼	1,344	.	..	91,381	70,414	[illegible]
Average ..	[illegible]	103	11	75	5,199	5	5	15	269	.	..	18,276	14,083	[illegible]

NOTE.—These figures are taken from Tables Nos. I, II, VIII, IX, X, of the Excise Report.

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual income in rupees.			*Annual expenditure in rupees.*						
YEAR.	Provincial rates.	Miscellaneous.	Total incomes.	Establishment.	District post, and arboriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
1874-75 ..	.		45,248	2,332	1,273	10,072	3,028	3,410	22,103	42,[illegible]
1875-76 ..	..	.	52,029	2,274	1,180	10,728	4,070	2,673	28,352	49,[illegible]
1876-77 ..	..		51,554	2,111	787	11,356	4,029	1,977	29,914	[illegible]
1877-78 ..	..	.	49,915	2,119	1,792	11,471	5,613	734	26,720	47,[illegible]
1878-79 ..		.	47,456	2,233	937	11,850	5,037	1,006	25,950	47,[illegible]
1879-80 ..	44,692	857	45,549	2,075	916	10,818	5,862	776	25,085	[illegible]
1880-81 ..	90,132	1,215	91,347	2,283	764	10,371	5,511	2,398	26,182	47,[illegible]
1881-82 ..	67,406	1,204	68,610	2,248	768	10,771	5,337	1,286	28,760	49,170

NOTE.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.			
YEAR.	*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
FIGURES FOR BOYS.																				
1877-78 ..	.						1	60	2	155	3	362	.	.		.	45	2,112	9	[illegible]
1878-79						.	1	70	2	137	3	352		.	.	.	46	2,196	9	[illegible]
1879-80 .							2	32	2	15	2	31	6	209	2	117	35	1,829	..	..
1880-81	.		.				2	41	1	5	2	41	4	249	2	127	36	1,935	..	..
1881-82 ..		..				.	2	39	1	5	2	55	4	284	2	140	36	2,062	..	..
FIGURES FOR GIRLS.																				
1877-78 .	.			.	.		.						.		..	.	2	43	6	162
1878-79 .	..	..	.			.	.								.	.	2	55	6	295
1879-80 .	.	.	.	.	.	.	.						.	..	.	..	5	149	1	24
1880-81 .	.	..	.	.	.	.	.		.			..	..	.	.	..	5	157	1	24
1881-82 ..	.	.	.	.	.	.	.						.	.	.	..	5	157	1	24

N. B.—Since 1879-80, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the case of Institutions under the immediate control of the Education Department, whilst in Institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it; and a Middle School, the Primary Department. Before 1879-80, Branches of Government Schools, if supported on the grant-in-aid system, were classed as Aided Schools; in the returns for 1879-80 and subsequent years they have been shown as Government Schools. Branches of English Schools, whether Government or Aided, that were formerly included amongst Vernacular Schools, are now returned as English Schools. Hence the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jail Schools are not included in these returns.

Table No. XXXVIII, showing the working of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Dispensary.	Class of Dispensary.	Number of Patients treated.														
		Men.					Women.					Children.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Kangra ..	2nd	1,332	982	1,036	1,154	1,448	541	343	257	341	416	292	231	160	251	304
Nurpur ..	2nd	2,687	2,900	2,802	4,200	5,073	988	1,065	965	881	1,020	572	870	709	603	407
Palampur ..	2nd	4,687	3,982	4,518	4,443	4,809	650	662	970	1,004	985	107	411	572	547	498
Kulu ..	2nd	2,472	3,090	3,788	2,169	3,068	697	781	914	624	925	157	287	494	291	459
Dharmsala ..	2nd	2,926	3,801	3,153	5,001	3,666	967	1,465	899	1,017	798	286	760	584	555	187
McLeodganj	3rd	1,115	1,010	1,032	1,675	1,509	210	178	151	263	252	62	65	110	162	174
Jawala Mukhi	3rd	..	..	..	..	3,003	.	..			1,134	.	..	..	..	855
Total ..	..	15,219	15,855	16,329	18,642	22,665	4,053	4,492	4,156	4,030	5,530	1,470	2,624	2,629	2,309	2,784

		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	Total Patients.					In-door Patients.					Expenditure in Rupees.				
		1877.	1878.	1879.	1880.	1881	1877.	1878	1879	1880	1881.	1877	1878.	1879.	1880.	1881.
Kangra ..	2nd	2,165	1,556	1,453	1,746	2,128	80	59	71	38	34	828	839	905	677	697
Nurpur ..	2nd	4,247	4,925	4,476	5,584	6,500	90	112	120	118	38	985	1,048	862	1,046	937
Palampur ..	2nd	5,444	5,055	6,060	5,994	6,282	93	87	121	97	100	913	1,280	1,057	1,308	1,114
Kulu ..	2nd	3,326	4,169	5,196	2,084	4,452	102	88	132	71	76	1,907	1,646	1,968	1,848	2,188
Dharmsala	2nd	4,173	6,024	4,636	6,573	4,601	98	183	130	82	93	1,306	1,432	1,286	1,231	799
McLeodganj	3rd	1,387	1,263	1,293	2,100	2,025	.		.			1,158	1,283	891	922	1,277
Jawala Mukhi	3rd	..	..		.	4,991						..	.	..	..	406
Total ..	..	20,742	23,971	23,114	24,981	30,079	463	479	577	406	341	7,097	7,528	6,969	7,022	7,368

NOTE.—These figures are taken from Tables Nos II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVNEUE LITIGATION.

1	2	3	4	5	6	7	8	9
YEAR.	Number of Civil Suits concerning				Value in rupees of Suits concerning *			Number of Revenue cases.
	Money or movable property.	Rent and tenancy rights	Land and revenue, and other matters.	Total.	* Land.	* Other matters.	* Total.	
1878	7,189	390	806	8,481	31,378	2,59,245	2,90,623	12,499
1879	6,627	352	847	7,826	24,606	2,38,370	2,62,976	14,315
1880	6,124	544	495	7,163	20,693	2,66,292	2,86,931	13,159
1881	6,080	153	724	6,957	24,820	2,39,600	2,65,420	13,698
1882	5,440	250	845	6,585	23,834	2,67,304	2,91,138	15,082

NOTE.—These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these columns, no details of the value of the property being available.

Table No. XL, showing CRIMINAL TRIALS.

	1	2	3	4	5	6
	DETAILS.	1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial	5,270	5,587	4,780	4,929	[illegible]
	Discharged	1,455	1,389	1,382	1,280	[illegible]
	Acquitted	985	530	652	867	[illegible]
	Convicted	3,130	3,668	2,739	2,844	[illegible]
	Committed or referred	22	8	11	16	9
Cases disposed of.	Summons cases (regular)	..	..	..	1,630	[illegible]
	" (summary)	..	..	..	7	[illegible]
	Warrant cases (regular)	..	..	..	865	[illegible]
	" (summary)	..	..	..	32	[illegible]
	Total cases disposed of	2,693	2,848	2,215	2,584	[illegible]
Number of persons sentenced to	Death	5	1	2	1	[illegible]
	Transportation for life	2	3	..	4	[illegible]
	" for a term	5	..	..	..	[illegible]
	Penal servitude	..	..	..	..	..
	Fine under Rs. 10	2,632	3,173	2,378	2,819	[illegible]
	" 10 to 50 rupees	191	210	172	242	[illegible]
	" 50 to 100 "	19	7	9	18	[illegible]
	" 100 to 500 "	7	1	6	..	[illegible]
	" 500 to 1,000 "	..	3	..	..	..
	Over 1,000 rupees	.	..	..	.	..
	Imprisonment under 6 months	425	324	305	367	[illegible]
	" 6 months to 2 years	82	61	41	63	[illegible]
	" over 2 years	10	13	7	4	[illegible]
	Whipping	175	178	80	121	[illegible]
	Find sureties of the peace	1	.	..	..	[illegible]
	Recognisance to keep the peace	8	..	..	12	[illegible]
	Give sureties for good behaviour	2	8	7	9	[illegible]

NOTE.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	Number of cases inquired into.					Number of persons arrested or summoned					Number of persons convicted.				
Nature of offence.	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly	3	3	2	1	7	20	24	12	7	48	9	10	6	..	44
Murder and attempts to murder	6	5	9	4	5	8	11	0	6	7	4	8	4	2	4
Total serious offences against the person	14	15	18	7	13	36	44	29	15	60	17	23	16	9	[illegible]
Abduction of married women	..		.	.	.	..	.	.	.	.	..	..	..	..	..
Total serious offences against property	100	164	169	104	127	86	173	151	81	116	77	136	140	71	[illegible]
Total minor offences against the person	30	20	12	18	28	37	37	19	26	47	29	32	14	13	[illegible]
Cattle theft	39	33	35	29	15	46	61	53	39	31	34	49	46	31	[illegible]
Total minor offences against property	480	492	400	346	482	466	538	407	340	437	366	458	343	275	[illegible]
Total cognizable offences	621	744	638	513	708	685	852	672	510	731	525	679	555	[illegible]	[illegible]
Rioting, unlawful assembly, affray	1	.	..	..	..	5	..	..	..	..	5	...	..	..	[illegible]
Offences relating to marriage	33	20	20	14	21	32	27	27	15	29	10	23	10	7	[illegible]
Total non-cognizable offences	342	139	144	150	140	186	276	280	236	236	142	231	185	179	[illegible]
GRAND TOTAL of offences	[illegible]	883	782	[illegible]	817	871	1,128	[illegible]	746	957	[illegible]	[illegible]	740	574	[illegible]

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
YEAR.	No. in Gaol at beginning of the year.		No. imprisoned during the year.		Religion of convicts.			Previous Occupation of male convicts.					
	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	104	19	337	81	86	319	..	6	..	48	224	..	..
1878-79	102	15	394	61	92	377	..	7	.	42	215	..	..
1879-80	114	15	312	49	16	68	.	3	25	4	32	..	..
1880-81	92	6	280	37	14	74	..	4	10	3	55	..	..
1881-82	98	11	368	54	20	73	..	8	..	6	44	3	..

1	15	16	17	18	19	20	21	22	23	24	25	26
YEAR.	Length of sentence of convicts.							Previously convicted.			Pecuniary results.	
	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	286	121	65	25	4	7	3	29	11	2	10,561	854
1878-79 . ..	439	63	44	9	5	8	4	37	9	6	12,176	880
1879-80 .. .	84	20	30	10	4	..	.	13	10	4	12,427	1,182
1880-81 .. .	42	21	32	11	8	.	..	10	9	3	10,09[illegible]	738
1881-82 .. .	48	15	31	13	4	5	1	5	10	3	10,499	251

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus	Sikhs.	Jains.	Musalmans.	Other religions	No of occupied houses.	Persons per 100 occupied houses.
Kangra .	Kangra .	5,387	4,454	9	.	872	52	928	580
	Dharmsala .	5,322	4,630	5	.	591	96	789	675
Nurpur ..	Nurpur ..	5,744	3,298	8	1	2,432	5	982	585
Hamirpur ..	Sujanpur .	3,431	2,913	5	25	488	..	700	486
Dera .	Jawala Mukhi ..	2,424	2,217	..	11	196	..	542	447
	Haripur ..	2,174	1,959	.	.	215	.	397	548

NOTE.—These figures are taken from Table No XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	Total population by the Census of	Total births registered during the year					Total deaths registered during the year				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.

Nil.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5	6	7
Name of Municipality.	Dharmsala.	Nurpur.	Jawala Mukhi.	Haripur.	Tira Sujanpur.	Kangra.
Class of Municipality	I.	III.	III.	III.	III.	III.
1870-71	2,431	2,498	675	942	706	1,700
1871-72	3,223	4,102	1,374	1,907	1,210	3,911
1872-73	2,507	3,612	1,422	1,500	1,254	3,138
1873-74	2,780	3,226	1,246	1,692	1,065	3,062
1874-75	3,502	3,525	1,151	2,210	1,057	4,370
1875-76	2,953	3,377	1,361	2,074	1,293	4,095
1876-77 ..	3,486	4,314	1,406	2,103	1,210	4,197
1877-78	4,412	4,207	1,557	1,651	1,834	3,915
1878-79	3,603	3,575	1,678	1,917	1,425	4,910
1879-80	3,653	3,234	1,40	1,570	1,268	4,632
1880-81	3,628	5,148	2,070	1,605	1,492	4,662
[illegible]	[illegible]	[illegible]	[illegible]	1,614	[illegible]	[illegible]

Table No. XLVI, showing DISTANCES.

Dharmsala	Dharmsala.																		
Kangra	15	Kangra.																	
Ranital	26	11	Ranital.																
Dehra (Ferry)	39	24	13	Dehra (Ferry).															
Haripur	32	17	6	12	Haripur.														
Jowala Mukhi . .	40	25	14	7	20	Jowala Mukhi.													
Nadaun	46	31	20	13	26	6	Nadaun.												
Hamirpur . ..	60	45	34	27	40	20	14	Hamirpur.											
Barsar .. .	78	63/49	52	45	58	38	32	18	Barsar.										
Sujanpur (Ferry) . .	41/34	35	34	27	40	20	14	18	31	Sujanpur (Ferry).									
Palampur .. .	21	22	33	46	39	47	34	33	51	20	Palampur.								
Baijnath .	30	31	42	55	48	49	43	42	60	29	9	Baijnath.							
Dadh	11	13	24	37	30	38	36	36	34	23	10	19	Dadh.						
Sultanpur (Kulu) .	80	81	92	105	98	106	93	92	110	79	59	50	69	Sultanpur (Kulu).					
Plach	116	117	128	141	134	142	143/139	128	146	115	95	86	105	36	Plach.				
Shahpur	13	13	24	37	30	38	44	58	76	48	34	43	24	93	129	Shahpur.			
Kotla	23	23	34	55/46	40	48	54	68	86	68	44	53	34	103	139	10	Kotla.		
Nurpur . ..	37	37	34	61	28	62	62	82	100	72	58	67	48	117	153	24	14	Nurpur.	
Surarwan	59	59	56	63	50	70	76	90	108	90	80	89	70	139	175	46	36	22	Surarwan.